

THE Instructor

SEPTEMBER 1959





PRESIDENT MCKAY
"The choice is ours."

YOUNG man, life is before you. Two voices are calling you — one coming out from the swamps of selfishness and force, where success means death; and the other from the hilltops of justice and progress, where even failure brings glory.

Two lights are seen in your horizon — one, the fast-fading marsh light of power; and the other, the slowly-rising sun of human brotherhood. Two ways lie open for you — one, leading to an ever lower and lower plane, where are heard the cries of despair and the curses of the poor, where manhood shrivels and possession rots down the possessor; and the other, leading to the highlands of the morning, where are heard the glad shouts of humanity and where honest effort is rewarded with immortality.¹

Young people are facing the two great choices in life — the animal plane, in which all created animals move and satisfy their appetites, gratify their passions, perpetuating their kind; or the spiritual realm, which includes the intellectual, the love of beauty, the love of good literature in which we can find "... tongues in trees, books in the running brooks, sermons in stones, and good in everything."²

There is something higher than the animal life, and up in that spiritual realm there is love — the divinest attribute of the human soul. There is sympathy. There is kindness and there are other attributes.

(For Course 25, lesson of September 6, "Growth Toward Religious Maturity," and lesson of September 20, "Faith and Intellectual Maturity"; for Course 13, lesson of November 22, "Responsibility"; for Course 19, lesson of December 6, "Practical Religion"; for Course 29, lesson of November 15, "By Their Fruits.")

¹John P. Algeid.
²Shakespeare, William, As You Like It, Act II, scene 1, line 15.

We must seek the companionship of God's Holy Spirit if we would gain . . .

EMOTIONAL MATURITY

by President David O. McKay

Someone wrote many years ago that the whole purpose of life might be summed up in these words: "To subdue matter that we might realize the ideal." When I first read that I thought it could be paraphrased to read: The whole purpose of life is to bring under subjection the animal passions, the proclivities and tendencies in order that we might always realize the companionship of God's Holy Spirit. That is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions — anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquer them because God has said: "... the Spirit of the Lord doth not dwell in unholy temples—" (*Helaman 4:24*), nor will it "... always strive with man..." (*2 Nephi 26:11*.)

Peter admonished youth to be careful about the sins of the world. Our young men and women are tempted now as they always have been. Some have resisted and some have not, but those who have resisted have succeeded and are happy. It is the happiest life. The young people of our Church who uphold the standards are they who are respected and who receive deference from the men of the world, as well as from those of the Church.

I once read of a young man, not in the Church as far as I know, who, in his teens, using the inheritance of his father, started in business. His father had set him a proper example. Later, however, he found himself in financial difficulties; and in distress he went to a friend of his father's — a Mr. Chaplain.

"Mr. Chaplain," said the young man, "I am in dis-

tress, and I need ten thousand dollars. Those upon whom I have depended have not paid me. Perhaps they will; but they have not to date, and I need money. I have come to you because you knew my father."

"Come in," said Mr. Chaplain. "Have a glass of wine."

"No, thank you," said the young man. "I do not drink."

"Well, come in anyhow, and have a cigar."

"No, thank you, I do not smoke."

After a pause, Mr. Chaplain said, "I am sorry, but I do not think I can lend you the money."

"Very well," said the young man, "I am sorry." And he started to go out.

"Wait a minute," said Mr. Chaplain, who had just been testing him. "Come here. Your father asked me those same questions years ago. He trusted me for five thousand dollars; and I am going to trust you for ten, or five times that amount if you want it. No, do not thank me. I owe it to your father. He trusted me as I am trusting you, and I am just trying to pay him back."

Young men and women, that incident merits your serious attention. Try to picture what would have happened had the boy taken the wine and the tobacco, if he had been immature and easily led.

It is not alone on the field of battle that courage may be manifested. It is needed in the day-by-day battle of life; not only physical courage, but moral courage. Pages of history glitter with the accounts of loyal men who, in the face of difficulties and even death, have kept that which was committed to their trust: Daniel before the godless rulers of Babylon; Joseph of Egypt tempted by the wiles of Potiphar's wife; Peter and John before the Sanhedrin; Paul in chains before King Agrippa; Joseph Smith imprisoned, silencing the blasphemous guards. These and ten thousand other leaders of mankind illustrate the stamina required to keep the treasures committed to your trust.

Byron was a brilliant poet, but he was not so great a man as Wordsworth. Both were eminent English poets. If you study their lives, you will find that the difference in their greatness lies in the fact that Byron lacked reverence and self-control. Wordsworth loved the Lord and was sympathetic with human beings.

Charles H. Spurgeon, in the story of his own life, related the following:

"Before I left Cambridge to come to London, I went one day into the library of Trinity College and there I noticed a very fine statue of Lord Byron. The librarian said to me, 'Stand here, sir.' I did as I was directed, and as I looked at it, I said, 'What a fine intellectual countenance.' 'Come here,' said the librarian, 'and look at the other side of the statue.' I said, 'Oh, what a demon! There stands the man who could defy Deity.' He seemed to have such a scowl, and such a dreadful leer on his face, as Milton would have painted upon Satan when he said, 'Better to reign in hell, than serve in heaven.' I turned away and asked the librarian, 'Do you think the artist designed this?' 'Yes,' he said, 'he wished to picture the two characters — the great, the grand, the almost superhuman genius that Byron possessed, and yet the enormous mass of sin that was in his soul!'

"If Lord Byron had learned to master himself, if he had learned the lesson of self-control, what years of peace and glory of fame might have been his."³

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's purpose the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal — not the gratification of the physical, for he that will save his life yielding to that first gratification of a seeming need, will lose his life, lose his happiness; he will have the pleasure of living for the present moment. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Saviour's voice, saying: "... I am the way, the truth, and the life. . ." (*John 14:6*.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that life is made up not of great sacrifices nor duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul is one of life's sublimest experiences.

³From "The Young Man and His Problems," by Charles H. Spurgeon, page 128.

Prayers TO WARM COLD HEARTS

by Leland H. Monson

THE invocation, or opening prayer, in our Church services should be designed to warm cold hearts and to focus wandering minds. Warming hearts, cold to Deity, and associated spiritual concepts and directing them away from worldly affairs is no easy task.

People enter our Latter-day Saint meetings filled with the cares and anxieties incident to this workaday world.

Father is concerned with earning a livelihood, with planning how to pay this month's bills, with meeting payments on the home or the new car or the carpet in the front room.

Mother is thinking about the final preparation of the Sunday roast and pie for dinner.

Teen-agers, filled with ideals about life, are concerned with relationships between themselves and their friends, with appointments which may result in their having a good time.

And even the smaller children think of many things foreign to Church services, perhaps of their dogs and cats, their toys, their troubles.

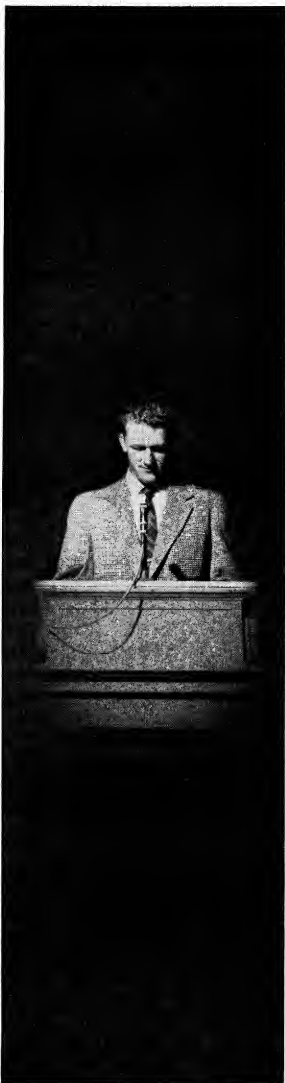
To direct attention from these thousand-and-one worldly considerations to the great God who upholds and sustains the universe, we have the magic power of prayer. It should be used to create the right attitudes and practices in the Church.

Our first duty in prayer, of course, is to address the Maker and Giver of all. This may be followed by acknowledging our weaknesses as compared with His perfection and His power. Alma felt the need of this quality in prayer when he wrote:

"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times." (*Alma 38:14.*)

Becoming fully aware of our imperfections brings humility, causes us to bow our heads before the throne of grace, and makes us truly teachable.

Then, we should express appreciation for all of the manifold bless-



ings, temporal and spiritual, which God has given us. We should thank Him for the comforts and conveniences of life, for our homes, for our means of communication and travel, for the glory of freedom and justice and liberty, for our meeting-houses, for our noble heritage through Israel, for the teachings of Mormonism with their power to build first-class men and women, for the priesthood we hold, and for the sacramental service—the "forget-me-not" of Christ.

Humbling ourselves before Deity and expressing our gratitude for the myriad of blessings He has given, warms cold hearts and focuses wandering minds on the needs of the hour.

Acknowledging our weaknesses and expressing appreciation to God for His watchful care over us may then be followed by a petition for blessings upon all participants in the Sunday School or other Church exercises. We want our minds and hearts receptive to the message of the day. We want to be able to project ourselves into the spiritual situation present in the opening exercises and in the classes. We want to have our faith in God strengthened so that our whole pattern of behavior will follow more closely the concepts set forth by the Master in His Sermon on the Mount.

We want to be less critical of others and more able and willing to evaluate truly ourselves. We want to have created in the Church service the spiritual environment which comes from turning our eyes to the highest horizons—to God and His throne of grace. We want someone to create in us a desire to put first things first, someone to make us feel the primacy of our spiritual being.

Such a prayer, directed to our Father in heaven and closed in the name of Jesus, His only begotten Son in the flesh, should warm hearts cold to spiritual things and focus minds on God and His desires concerning us.

(For "Course 13, lesson of November 8, "Prayer," and lesson of November 15, "Prayer and Testimony." Also, for all Gospel teachers, especially those of Courses 1 and 1a who have lessons on prayer in November.)

DEMOCRACY

the government of liberty

by Lynn S. Richards

DURING his lifetime, President Stephen L. Richards was a consistent advocate of morality and religion in government. In support of his position, he cited convincing passages from the writings of George Washington and Abraham Lincoln to the effect that these most revered countrymen esteemed religion and morality as the foundation and surest safeguard of national welfare. Before arriving at his conclusion, he set forth the fundamental basis upon which the government of the United States of America was established:

"[The earliest history of America] tells us of a righteous and God-fearing people who crossed the seas and came to this land from the Old World many centuries before the birth of Christ. Before they embarked on their long voyage, they were told by the Lord, . . . 'that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.' And they were also told, ' . . . the decrees of God concerning this . . . land of promise, . . . ' and that ' . . . whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them.' They were further assured of God that ' . . . whatsoever nation shall possess . . . ' this choice land ' . . . shall be free from bondage, and from captivity, and from all other nations upon heaven, if they will but serve the God of the land, who is Jesus Christ, . . . ' (*Ether 2:7-9, 12.*)

"We also have this statement in the sacred record: ' . . . This land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations. And he that fighteth against Zion [that is, America] shall perish, . . . for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.' (*2 Nephi 10:11-14.*)

(For Course 27, lesson of November 1, "The Church and Civil Government"; for Course 15, lesson of November 22, "Righteousness, Division and Degeneracy"; for Course 25, lesson of November 15, "Free Agency"; and for Course 19, lesson of October 25, "Zion.")



She stands as a symbol of democratic freedom where all men may use the Lord's word as a guide for their daily activities.

"The prophecies of inspired men are recorded in this history, and predictions are set forth which were made centuries before the discovery of America that are well interpreted to foretell the discovery of Columbus, the coming of the Pilgrim fathers, the struggle of the colonies for independence and the assurance that the power of God would be exercised to give them victory over ' . . . their mother Gentiles . . . ' or the British nation. (*1 Nephi 13:17.*)

"Prophets of this early American history predicted again and again that this should be a land of liberty if the inhabitants would but keep the commandments of God, and great statesmen of that early day laid the foundations for democracy. . .

"And now, my friends, believing as I do in the divinely recorded history of America from which I have quoted, does it seem strange to you, or untenable, that I should regard Washington and Lincoln and their consecration to our beloved country's loftiest spiritual ideals as part and parcel of the divine destiny of America? I do hope you will agree that America has a divine destiny. I feel sure that Washington envisioned

it when he said that our country 'cannot be compared with the means by which most governments have been established.'

"And I feel sure that if all our citizens could be convinced that the hand of providence is, and always has been, over this nation, we would immediately develop a unity, a patriotism and a soundness of concept and action which would accelerate our national welfare and progress by leaps and bounds. People who believe, my people, that this is the land of Zion, the abode of the pure in heart, and that the Constitution of the United States was, according to divine revelation, '... established ... by the hands of wise men whom I [the Lord] raised up unto this very purpose, ...' and that this land which has been redeemed '... by the shedding of blood' (Doctrine and Covenants 101:80) cannot divest themselves of the conviction that the first duty of every American citizen is to live a life worthy of the great heritage that has come to him and acceptable to Abraham Lincoln's 'God of the land, who is Jesus Christ. ...'

"I note that there has been considerable agitation recently for making courses in American history imperative in school curriculums. I think there is wisdom in this movement, and I hope it will succeed. When American history is taught, cannot all of the facts be given? Is it not a fact that this nation had its inception,

and that its fundamental principles were laid in Christian righteousness and morality? Is it not a fact that its founders were Christian men and that their concepts of liberty, equity and justice were derived from the Christian gospel? Is it not a fact that the assemblies of the representatives of the people provided by the Constitution from beginning until the present time have ever been opened with prayer and supplication to Almighty God to grant protection and wisdom, and that all officers, juries and witnesses make their solemn oaths of allegiance, fidelity and integrity of fealty and reverence for God? Is it not a fact that divine pronouncements of right and wrong, including the ten commandments, have become the basis of and incorporated into our laws and statutes, and have not our outstanding leaders throughout the history of the republic acknowledged the supremacy of the divine will? ...

"Remember, my countryman, that the Lord has promised you that this land 'is choice above all other lands' and that 'it shall be a land of liberty unto you' and that He will, 'fortify this land against all other nations,' if only we serve Him. ...

"God grant that our love of country and truth may prompt us so to do."¹

¹From a series of radio addresses delivered by Stephen L. Richards on the theme, "The Church in War and Peace." Number 9, "Divine Destiny of America," Feb. 28, 1943, and Number 10, "National Repentance," Mar. 7, 1943.

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TOLERANCE

... is a necessary part of free agency

by George R. Woolley†

*We claim the privilege of worshipping
Almighty God according to the dictates
of our own conscience, and allow all
men the same privilege, let them
worship how, where, or what they may.
—Eleventh Article of Faith.*



INTOLERANCE is an ugly thing. It has been a blight in the lives of men since time began, reaching into every phase of our lives. Great thinkers and leaders through the ages have pointed the need for greater understanding and love of our fellow men. Strangely enough, it is in the field of religion itself that intolerance is most evident. The roots of intolerance are imbedded in ignorance; as knowledge and understanding increase, tolerance takes over.

While there are still many who are intolerant, the feeling of brotherhood seems to be more pronounced among the people in America today. Our last two conflicts, World War II and the Korean Police Action, would seem to have had much to do with this changing attitude. Men with a common cause, who are thrown together in close association — living, sharing, fighting and dying together — build a bond of fellowship that spans the petty things and knows no race, color nor creed. During World War II, more than eleven million men and women were banded together. They came from all walks of life and were of all religious convictions known in the United States. They had a common purpose, a common interest. So, forgetting they were of different religious beliefs, they worked together and achieved their objective.

It was not at all uncommon for men of varying faiths to become close friends. Each respected the religious desires and rights of the other and thus had

rapport in a high degree. Traditional hatreds, disapprovals, and criticisms were laid aside and became almost nonexistent.

This spirit was exemplified by an incident related in a letter from one young man. He had been taught to pray and to honor his priesthood. When he went to camp, he knelt beside his bed in prayer. The first night he was alone; but on the second night, another Latter-day Saint boy joined him. There was some derision, but on the third night when two men of other faiths asked if they might join these two around the first man's bed, the derision stopped. Before many nights had passed there were thirteen around this one bed and many others by their own or friends' beds, all joining in a common prayer along with their own particular devotions. Among them were a man of Jewish faith, a colored man and several Catholics. Some of them would take turns leading in prayer.

The rapport among the chaplains was, for the most part, also very good. This was particularly true when they had been together for some time and had learned to know one another as individuals. Differences in belief were forgotten in the common desire to render the best service to the men in their charge. The chaplains became advisers and confidants to all the men in their command, regardless of a particular religious conviction.

The organization of "groups" among the LDS men was a means of building much good will for them. Generally the ability of these men to carry on in their own religious program and the fact that they invited their buddies to mingle with them was a great factor in establishing good will among the other men.

On one occasion I was on business on an island somewhat removed from my station. I was asked to

(For Course 19, lesson of November 15, "Religious Liberty and Toleration"; for Course 11, lesson of December 13, "Expansion of Mormonism"; for Course 7, September 6, "The Church in the World"; and for Course 5, lesson of September 13, "Tolerance.")

†Chaplain Woolley was commissioned in the U. S. Army Reserve in 1928. After serving for 30 years, he was retired last year. During World War II, he served as Regimental Chaplain with the 222 Field Artillery, Division Artillery Chaplain with the 40th Division Artillery, Assistant and later Division Chaplain for the 40th Infantry Division. He is at present chaplain for the Veterans' Hospital, Salt Lake City, Utah.



If we are tolerant, we allow freedom of worship, assembly and expression of thoughts to all.

conduct a service for an absent chaplain. Upon returning to headquarters, I found there was no personnel in the chaplain's office. I was desirous of finding an LDS group if possible. The only man to be found was a sergeant in one of the offices. Upon inquiring I was told, "Yes, sir, I know of that group of men. They meet in Area 17 (giving the location), but it is quite some distance from here. If you don't have transportation, I will see if I can find someone going that way. You will have to hurry as they meet at 1100 hours." (It was only 45 minutes before that time.)

I suggested that he might be LDS, since he was so familiar with the group at so great a distance. His answer was: "No, Chaplain. I am not a member of that Church, but I surely do admire a group of men who have the ability as well as the inclination to carry on in their own Church beliefs when they have no chaplain of their own. I take my hat off to those men. I am happy to do anything I can for them."

This was not an isolated case, but could be multiplied many times throughout the branches of the service.

There were, however, some cases where prejudice and intolerance were in evidence. For example, a Navy chaplain aboard one ship took the attitude that the Latter-day Saint men were not to be allowed to hold services aboard his ship, even though there was a man who had been designated as group leader for them. When he was refused this permission, the group leader went to the executive officer and presented his request. The executive went to the captain who said he could see no particular harm in letting the men hold LDS services, especially if the group leader had been so authorized by his Church. Permission was then granted and services were held. Only four LDS men were aboard ship, and none of these could play a musical

instrument. One of the officers aboard volunteered to play a portable organ for them and was very faithful in this work, never missing a meeting. Other men were invited to meet with them, and, as a result, several became interested in the Gospel. The ship's chaplain felt that harm was being done and wrote to the wives of the non-LDS men. He was very intolerant of the program and said many unkind and untrue things. When I boarded this ship enroute to the invasion of the Philippines, I was summoned to the quarters of the captain. He wanted to know if he had done wrong in granting the LDS men the privilege of holding these meetings. It opened the way for a fine two-hour conversation with him on the principles of the Gospel and our practices. The men were allowed to continue their services. Several baptisms were the result of this program.

In contrast to the attitude of this particular Navy chaplain was that of one of his theological seminary classmates who stated in the presence of myself and the Navy chaplain that because of his associations with me, he was going to incorporate many of the practices of the LDS Church into his program when he returned to his parish after the war.

Tolerance is a matter of understanding and maturity. We must recognize that to every man is given the right to worship as he sees fit. It is a part of the great principle of free agency that has been ours from the very beginning. The Prophet Joseph Smith had this in mind when he gave the Latter-day Saint approach to this subject in the Eleventh Article of Faith: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

*We have an obligation beyond
self-interest to prepare
ourselves to teach the Gospel to all
the world's people.*



EDUCATION FOR LATTER-DAY SAINTS

By Boyd K. Packer, General Supervisor of Seminaries and Institutes of Religion of the LDS Church.

SOME years ago, several air cadets were offered a ride to Thunderbird Field near Phoenix, Arizona. When the driver of the car made casual inquiry as to how the young men were enjoying their stay, the answers were quick and emphatic. Such adjectives as "deserted," "lifeless," "dry," "hot," "uninteresting," all found their way into the comments.

The car rolled to a stop on the desert road, and the young men supposed their candid replies had been interpreted as discourtesy and had offended their benefactor. But with something of a smile, the driver invited the cadets to walk with him on the desert. The driver, it turned out, was a professor of biology at an Arizona college. A very few moments with this expert teacher and the desert seemed to spring to life with a beauty and appeal the young men had never before appreciated. Amazing plants which they had heretofore overlooked, and remarkable birds and animals which had entirely escaped their attention were pointed out to them.

I was one of those air cadets, and never since then have I failed to enjoy a trip through the southwestern desert. Frequently I have taken time to stop and walk and to see the things that I knew were there because a teacher had taught me to see.

Typical of this group of servicemen are most of the wayfarers through life. They let much that would give meaning and purpose to their lives lay obscured between their very footsteps. But eyes can be trained to see and ears to hear, minds to know and emotions to feel. And there are those among us who can teach us things which are true; things which change the lives of men and give them dignity and imperishable worth.

The learning of these truths is basic to Mormonism.

(For Course 11, lessons of November 8, 15, 22, "Mormonism and Education"; for Course 27, lesson of September 27, "Organization of the Church"; and for Course 19, lesson of December 6, "Practical Religion.")

The Lord has counselled us through revelation to "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." He has also told us that "The glory of God is intelligence, or, in other words, light and truth." (Doctrine and Covenants 88:118; 93:36.)

The program of the Church of Jesus Christ of Latter-day Saints, as formulated by the Lord and as administered by His authorized servants, is structured to implement the learning of all things which are true. A "do-it-yourself" program of individual development, unparalleled anywhere at any time, is in operation in the Church. The priesthood quorums, the auxiliary organizations, and, indeed, all the agencies of the Church constitute an on-the-job training program that gives evidence of more genius than man alone can claim; all of which is directed at the perfecting of men and pointing them toward a celestial existence.

A vast network of schools is now in operation with this same basic purpose — to urge men along the road to individual perfection and joy.

President Brigham Young expressed the insatiable appetite for learning that characterizes Latter-day Saints: "The religion embraced by the Latter-day Saints, if only slightly understood, prompts them to search diligently after knowledge. There is no other people in existence more eager to see, hear, learn, and understand truth."¹ The tradition of favoring education was already well established when President Young called Karl G. Maeser to establish what was to become Brigham Young University. It was Brother Maeser who Justice George Sutherland of the United States Supreme Court described as "... a man of such transparent and natural goodness that his students gained not only knowledge but character, which is better than knowledge."²

¹Young, Brigham, *Discourses of Brigham Young*, 1951 edition; Deseret Book Company, Salt Lake City, Utah, page 247.

²Commencement address, Brigham Young University, 1941.

Church history, too, must find a place for the man who presently administers the vast unified school system of the Church as well as heads the university founded by Brother Maeser. For the past six years President Ernest L. Wilkinson has given such leadership to this educational program that the progress has been nothing short of phenomenal.

The progress of so few years exceeds the mere building of buildings, the acquiring of lands or the increasing of enrollments. It reflects itself in superior teaching, in the quality and spirit of the teaching and administrative personnel and in the endorsement and support the program receives from the First Presidency and the Quorum of the Twelve, who constitute the Board of Education for the Church.

The history of Church education records many interesting developments. The School of the Prophets organized in Kirtland and later in Utah, the founding of the University of Nauvoo and the University of Deseret are among them. A system of academies was organized in the West. However, when public education had grown to serve the communities of the Church, the academies, by and large, were discontinued in favor of released-time seminaries, where high school students could supplement their secular public education with daily religious instruction.

The seminary system, which had its beginning in 1912, is now a Church-wide organization serving 93 per cent of the stakes of the Church and several missions. Released-time seminaries are operating in Church-owned buildings with full-time instructors in Utah; Idaho; Wyoming; Arizona; Alberta, Canada; and at Colonia Juarez in Mexico. The early-morning program, which now numbers some 650 classes, is scattered throughout the United States, including Hawaii, and in Canada. The present seminary enrollment exceeds 52,000.

In 1926, the first Institute of Religion was organized for the purpose of bringing daily religious instruction to members of the Church attending colleges and universities of the country. Presently 25 full-time institutes of religion are in operation, with 39 part-time institutes, and 32 Deseret Clubs. In all, this program is operating on the campuses of 94 colleges and universities, with nearly 9,000 students enrolled. The first institute of religion east of the Mississippi will be opened this fall at Cornell University at Ithaca, New York, where a part-time instructor will be offering classes in religion to members of the Church who are enrolled there.

The schools of the South Pacific Islands, administered by a special board of education, have shown considerable development in the past few years. Besides the LDS Business College in Salt Lake City, a system of junior colleges is growing up. There is Ricks College in Idaho, one in the Hawaiian Islands and a new one on the planning boards for metropolitan Salt Lake City.

Others are contemplated as Church growth justifies their establishment.³

The Brigham Young University has grown remarkably in enrollment (now near 12,000), in campus facilities and in the quality of its offering, assuming its place among the finest universities in the country. Its Extension Division offers instruction for thousands of members of the Church in many areas.

These historical developments have been the foundation of an ever-increasing educational program. Sometimes schools have been closed; some have been succeeded by programs of a different type; others have been moved to new sites; but always there has been growth and progress.

In just the last two years, the Board of Education has called for the organization of a Ward Education Committee in every ward of the Church. This committee, functioning under the direction of the bishopric, has the responsibility of encouraging education, assisting with the enrollment of students for seminary and institute courses, providing transportation to seminary classes and carrying out the follow-up program for students attending colleges away from home.

A stake of the Church is in operation at Brigham Young University, with a program adapted to the needs of full-time students. A similar stake is functioning at Logan, Utah, where one of the largest institutes of religion is located. Wards of the Church have been organized at virtually all of the full-time institutes of religion to insure full Church benefits for the coming generation of Church leaders.

Today Latter-day Saint students can avail themselves of daily religious instruction from the time they enter the ninth grade until they receive their diplomas as university graduates.

In the Church of Jesus Christ of Latter-day Saints, daily religious instruction is not just a frill or an embellishment. It is not just an appendage to a sound program of education. It is the very core of it.

Our preoccupation with the learning of things which are true and the building of a system of schools to this end is a program of testimony development.

We have an obligation beyond self-interest to prepare ourselves to teach the Gospel to all the people of the world.

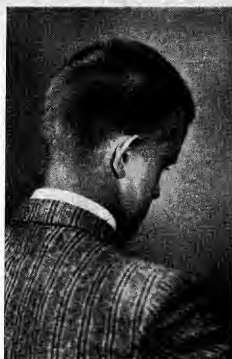
And all of these things — the building of classrooms and corridors, the sweeping of floors and cleaning of blackboards, the taking of notes and preparing experiments, the marking of rolls and recording of grades, the questions, the answers, the assignments, the memorization, the lectures, the socials, the study — all are the work of the Lord.

³An Announcement of Program of the Unified Church School System which gives statistical information on organization, enrollment and locations of the various units of the school system is available upon request from the LDS Department of Education, 380 Maeser Building, Brigham Young University, Provo, Utah. Two other documents which may prove helpful are the *Information Report by the Administrator of the Unified Church School System* (Brigham Young University Bulletin, April, 1955), and the *Department of Education Bulletin for Ward Education Committees*, published by the LDS Department of Education. These three documents have been mailed to all bishops and stake presidents of the Church.

HOW TO RIGHT A WRONG

*When we face the unpleasantness
of correcting an error, we build mental
health within ourselves and good
human relations with others.*

by Lorna C. Alder



MANY a valuable, life-long impression has been made by someone who took care in the way he corrected the wrongdoing of another person. Each situation requires its own solution. Here are examples where love and thoughtfulness pointed the way.

A Way To Pay

Happily returning to their homes after an afternoon of fun at a birthday party, the children skipped and ran, playfully throwing rocks as they went. But suddenly the fun turned to fear and regret for 7-year-old Eric as a rock which he had thrown crashed through the car window of one of his neighbors. The man got out of his car and began looking around; but before he could say anything, Eric ran up to him, threw his arms around the man's legs and, looking up into his face, said: "We're friends. We're pals, aren't we?" Then Eric turned away and hurried home.

That evening Eric was very quiet, and his mother wondered if her son was ill. But Eric said nothing. During the evening and before he went to sleep, he struggled with himself. The man who owned the car had not scolded him. Eric had not given him a chance. Over and over Eric told himself it would be all right; and yet he knew it was not all right.

The next morning things did not seem any better. How Eric wished it had not happened and that he could forget about it.

It was a relief to the boy when his father began to talk to him about the accident. It was good to hear Father say: "Son, when we break something, we must pay for it."

But Eric was still worried. He knew of no way he could earn enough money to pay for the broken glass.

(For Course 5, lesson of November 8, "Jonah," lesson of September 6, "Am I My Brother's Keeper," and lesson of October 23, "Courage To Do Right"; for Course 1, lesson of September 20, "When Others Are Unkind to Us," and lesson of December 6, "We Love Our Neighbors and Friends"; for Course 1a, lesson of October 25, "Our Friends and Neighbors"; for Course 13, lesson of December 27, "My Brother's Keeper"; and for Course 23, lesson of November 15, "Influencing Behavior.")

It was haying time and Eric helped his father and the men put up the hay. Even though he was just 7 years old, he could help drive the tractor. Then, during the heat of the day, Eric's father always took the men and boys who were helping to the nearby store for a cool drink.

After some discussion, Eric and his father decided that Eric would not have his cold soda pop; but he would be given 10 cents to save toward paying for the broken car window. Now there was a way he could pay!

As the hot days went by, Eric waited outside while the men and boys had their drinks in the store. He really missed the soda pop, but how wonderful it was to put another dime in the cup to pay for the window.

Eric knew that before long he would have enough dimes saved to repay his kind neighbor. Things were working out just fine.

* * *

Rebirth on a Birthday

When I was 15 years old, I was a terrible tease. At one time, for a period of several weeks, I delighted particularly in making up verses about a young lady my own age with whom I rode on a bus to school and back each day. An example of my "poetry" was:

My goodness, Miss Mud,
Some mouth you have there;
Grand Canyon would fit
With plenty to spare.

When Dottie Mud blushed and became flustered, the rest of the school gang laughed; and Mr. "I," rising to the occasion, spouted other corny and uncomplimentary verses, always at the expense of Dottie.

This episode was repeated almost every day as the bus made the round trip between school and home. Then one evening Miss Mud's father came to see my father. They spoke in undertones with an occasional glance in my direction.

Later my father had a conference with my mother. The next morning, all day long and part of the next day, Mother visited with neighbors and carried on whispered conversations. And a day or so later she announced with fanfare that a special party was being planned in my honor, celebrating my birthday a month early.

The big day arrived and so did the party guests. Mother spared no detail in making the whole affair special and memorable. After games and festive refreshments, according to plan, gifts were piled high in front of me. I opened several neatly-wrapped packages; then suddenly things began to happen inside of me. I was impressed that every present was especially nice, and I realized something else too — that attached to every gift was a well-written note in verse. Each expression was complimentary and kind; each verse conveyed friendship and respect. I felt a glowing warmth inside.

Finally there was one present left to unwrap and one last note to read. The gift was a hunting knife. The note was a masterpiece:

Dear Mr. "I"
The little tears I've cried each night
Have rather dimmed my eyes of late;
I now can see no fault in you—
I think you're swell! In fact *you're great!*
Happy Birthday!

The note was signed, "Sincerely, Miss Mud."

I raised my eyes slowly from the card in my hand, but not so slowly that I did not see the kindly, knowing looks exchanged between my mother and father and Dottie Mud.

Mr. "I" was born again.¹

* * *

The Head that Bends

There's an old English tale about a stooped *old* man and a brisk *young* man who chanced to meet one day. The young man said to the older one, in his usual braggart way:

"Why don't you walk up straight like me? That's no way to grow old. It's all a form of habit — at least, that's what I'm told."

The old man gave him a knowing look, and said:

"My dear young friend, have you ever examined your fine wheat field, and noticed the heads that bend? If not, just look them over closely, as the harvest time draws nigh. You'll find the heads that are quite empty are standing tall and high; but the heads that count in the harvest time are filled, and bending low, awaiting the reaper's bright sickle — their time is short, you know."

And as the young man passed on by, he slowly bowed his head. No doubt he pondered many a day on the things the old man said.²

* * *

He Learned To Serve

"Listen to him squeal!" the boys laughed as they teased the stooped old man with their sticks.

Without retaliating, the old gentleman hobbled away on his cane, trying to avoid the sticks; but four boys managed to poke and tap and give the old fellow almost more than he could endure. Finally, his daughter, Chata Portio, came running to his defense; and the boys scattered, laughing as they ran.

In her sweet way, Miss Portio reported the misdemeanor to the families of the boys. The parents were very upset about the matter, for Henry Portio was a much-respected citizen, now grown too old to serve. The boys were punished; each family had its own way.

One boy's mother took him aside and had a long talk with him. The boy was very much ashamed when he learned that Mr. Portio had been a special friend to his father. During the Mexican Revolution, the boy's father was held for ransom and locked up without food. Henry Portio had slipped food to the man while he was held captive. Many years afterward the old gentleman and his daughter came to live in the colony among the Mormons. Now the son of the man he had befriended had been truly unkind to him.

Just hearing how Mr. Portio had helped his father was almost punishment enough for the boy. But the wise mother discussed the matter with her son, and together they agreed that he would stay at home away from his playmates for a time. He was to leave his home only to go to the home of Mr. Portio, and he was to do something kind for Chata and her father every day.

It was with much humiliation that the boy faced Mr. Portio for the first time after the incident with the sticks; but he was received graciously by the old gentleman and his lovely daughter.

The early morning visits to take fresh vegetables or cookies which he had helped to bake or to run little errands for Mr. Portio brought about a friendship that might never have existed. He learned to love Chata and her father.

This early experience could well have been a factor in making the boy a devoted son to his own father when his father walked with a cane and later had to be helped to and from his wheelchair.

(Concluded on page 315.)

¹From Leinad's *Little Lessons That Stuck*; unpublished.

²From *Speakers' Book of Illustrative Stories*, edited by Maxwell Droke and staff of *Quote*, 1956; Droke House Publishers; page 377.

Prophecies Concerning the Coming of Christ.....

Said By:	What Was Said:	Approximately When Said:	Reference
Isaiah	For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.	771 B.C.	Isaiah 9:6
Isaiah	Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,	742 B.C.	Isaiah 7:14
Micah	But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.	710 B.C.	Micah 5:2
Isaiah	And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.	698 B.C.	Isaiah 59:20
Nephi	And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? And I said unto him: A virgin, most beautiful and fair above all other virgins . . . And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! . . .	Between 600 and 592 B.C.	1 Nephi 11: 13-21
Nephi	And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people.	Between 588 and 570 B.C.	1 Nephi 22:20
Zenock	And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock. . .	Between 588 and 570 B.C.	1 Nephi 19:10
Zenos	And all these things must surely come, saith the prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon the Spirit of God, to exclaim: The God of nature suffers. And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.	Between 588 and 570 B.C.	1 Nephi 19: 12, 13
Lehi	And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. . .	Between 588 and 570 B.C.	2 Nephi 2:26
Jacob	Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him. . .	Between 559 and 545 B.C.	2 Nephi 10:3
Nephi	For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.	Between 559 and 545 B.C.	2 Nephi 25:19
Jacob	Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this and hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.	Between 559 and 545 B.C.	2 Nephi 11:4
King Benjamin	For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.	About 124 B.C.	Mosiah 3:5
Ammon	But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all works of the Lord did he make known unto them.	About 90 B.C.	Alma 18:39

¹Only a small portion is shown here.

Alma	For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people.	About 83 B.C.	Alma 7:7
Alma	I say unto you that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.	About 83 B.C.	Alma 5:48
Amulek	And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.	About 82 B.C.	Alma 11:40
Amulek	. . . Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it.	About 74 B.C.	Alma 34:8
Nephi	But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah.	Between 23 and 20 B.C.	Helaman 8:13
Samuel the Lamanite	And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.	About 6 B.C.	Helaman 14:2
John	And we have seen and do testify that the Father sent the Son to be the Saviour of the world.	A.D. 90	1 John 4:14
Father in Heaven to Moses	And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.		Moses 1:6
Father in Heaven to Moses	For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.		Moses 5:57
Enoch	And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.		Moses 6:62
Enoch	And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.		Moses 7:47
Heavenly Father	And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity. . .		Moses 7:53
A Psalmist	Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.		Psalms 118:26
Angel to Shepherds	For unto you is born this day in the city of David a Saviour, which is Christ the Lord.		Luke 2:11
Woman of Samaria to Christ	The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things: Jesus saith unto her, I that speak unto thee am he.	A.D. 30	John 4:25, 26
John	He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.		John 1:10, 11
Angel	And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.		Matthew 1:21
Angel	He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.		Luke 1:32
A Prophet	Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.		Matthew 1:23
John the Baptist	And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.		Mark 1:7
A Prophet	And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.		Matthew 2:6
Paul	And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.	A.D. 60	Romans 11:26
John	John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.	A.D. 26	John 1:15
A Voice out of Heaven	That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.	A.D. 1832	Doctrine and Covenants Section 76:41
Jesus	The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; The same which came in the meridian of time unto mine own, and mine own received me not.	A.D. 1831 Jan. 5, 1831	Doctrine and Covenants Section 39:2, 3

(For Course 9, lesson of November 15, "The Christmas in the New World," and lesson of November 22, "The Coming of the Saviour to the Nephites"; for Course 15, lesson of October 18, "Signs of the Saviour's Birth and Crucifixion"; and for Course 3, lesson of December 13, "Jesus Was Born in Bethlehem.")

everything in common

by Kenneth S. Bennion

SOME people have supposed that the United Order, as set forth in the Doctrine and Covenants and as practiced in some of its variant forms among the early pioneers in the West, was in reality communism as it is practiced in many parts of the world today.

However, this is not the case, as a little thought and study will show. Essentially, the difference is this: Under communism, the state or the controlling organization is of chief importance; the individual is of no value except as he contributes to the organization. His will is subjected to the desire of the state. Under the United Order, the welfare and progress of the individual are everything. The organization is merely a means to an end, and that end is always the progress and development of the individual. Man retains his free agency.

We read in the Pearl of Great Price that Lucifer, also a Son of God, came forth with a plan to redeem all mankind — "... that one soul shall not be lost ..." (Moses 4:1.)

His plan implied that man should have no choice. Man would be forced to live and act exactly according to the plan that would save the souls of all men. No one would have an opportunity to do evil.

Surely that would have been the very essence of communism. Satan would have permitted no one to deviate in the slightest degree from the accepted pattern. Reduced to simple language, the plan of salvation might then have been stated: "I know what is best for you. Just do everything as I say, and don't ask any questions."

Under communism — by whatever name it may be called — the essential philosophy might be stated thus: "I know what will bring about your temporal salvation. Just do as I say and you shall have all that you need; but everyone must do exactly as I say."

Countless millions of those who have opposed or who might have opposed the will of the communist leader, dictator or tyrant have been killed because the success of any of these forms of communism depends upon conformity — upon complete subjection of individual will to the will of whoever is "calling the play." There is no room for free agency.

Under the United Order, the Saints were to receive from the Church an "inheritance"; that is, each man was to receive land or property according to his need

Mormon settlers participating in the United Order enjoyed a program designed to promote colonization in a desert land; yet parties could withdraw from the order when they pleased and regain their property.



"The earth is the Lord's, and the fulness thereof; . . ." People prosper when the bounties are used in building His Kingdom.

(For Course 15, lesson of November 22, "Righteousness, Division and Degeneracy"; Course 11, lesson of October 18, "Social Enterprises"; for Course 17, lesson of November 8, "The Church and Economic Life"; and for Course 29, lesson of November 22, "Church Welfare Plan.")

....but not communism

or according to his ability. This was to be his "stewardship." If he did well, he could receive additional land or property or business to manage. Jesus' parable of the talents shows very clearly the underlying philosophy of the United Order.

Under the varying degrees of the United Order that were established, particularly in Utah during the early pioneer days, those who had property, such as lands, cattle, sheep, etc., deeded that property over to the Church — actually to the presiding officer of their ward or branch. Then they received back as their stewardship all that property, or as much of it as the presiding officer considered they could suitably handle. They were expected to use that property so diligently and so wisely that they could provide for all the needs of their families. If they did well, they could receive additional property as part of their stewardships.

A carpenter, shoemaker, clerk or tailor could be set up in business, so he could perform his services for those who did the farming, logging, milling, etc.

Two essential advantages of the United Order over communism are:

1. There were incentives under the United Order for the individual to put forth his best efforts, to plan, to devise new methods and generally to be successful.

2. It was not necessary for the individual to remain in the United Order. He could withdraw and receive his property — or its equivalent — back again.

Israel Call, a member of a United Order community under leadership of Lot Smith, settled on the Little Colorado River in Arizona. He describes the basic agreement of the order as follows:

An agreement had been drawn up when they entered, that whenever they wanted to withdraw they could. This read that if they withdrew before there was an increase in property they should share the cost of living expenses and take out what they put in. Later, when profits were made, they shared what they had made. When things broke up, there was quite a little property. We wrote to Wilford Woodruff, as President Young had died by this time, showing the signed receipts of every member of the Order. President Woodruff had lived with us for some time and understood conditions.

The United Order lasted from March 24, 1876, until the summer of 1884.¹

The United Order offered many advantages to the

new and struggling settlements. For example, it provided every person an opportunity to contribute his full talents to the good of the community.

Those who were generally not skilled as property managers or as artisans were assigned, for a time, to those who had talents along special lines. They served as farm hands, for example, until they were able to receive a stewardship of their own.

In actual practice, no community remained long in the United Order. Even such settlements as Brigham City and Orderville, which so well exemplified the system, departed from it as they became permanently and satisfactorily established. In most cases, transition was gradual and natural rather than abrupt. As men became established in their various businesses, and as money became available as a medium of exchange, the trend was back to individual enterprise.

Some activities continued for a longer time than others. There were cattle herds and bands of sheep owned by communities that either never went into the United Order, or who soon changed to individual ownership. But those community herds could be handled so much more economically on the United Order basis that they were so operated for many years. Finally they, too, were divided among the original owners on a fair and equitable basis.

Practically every community settled by the Pioneers used some aspects of the United Order during its earlier years, for close cooperation and the wise pooling of resources and manpower were the secrets of successful community building. Furthermore, the United Order was based on strong spiritual leadership. Prayer was the bright tool of all the settlers, and inspiration guided them through their hours of hardship, privation and loneliness. In this aspect, too, the United Order and communism are worlds apart.

It has always been the way of the adversary to exercise power over the mind and will of our Father's children, subjecting them completely to his own dominion and thus destroying their free agency.

That is not the way of our Heavenly Father. He has always emphasized the pricelessness of each individual. His whole plan of salvation is to bring about the redemption and exaltation of every one of His children who will choose to follow in paths of righteousness. This freedom of choice is inherent in the Gospel plan.

No, the United Order was never communism.

¹From an interview with Israel Call by Harold H. Jensen and published in the *Juvenile Instructor* of September, 1929, page 502.

They met in the president's sleigh



by Lucy Grant Cannon

MY father (Heber J. Grant) was about 6 years old when he first became acquainted with President Brigham Young. The story of their meeting was one of our childhood favorites.¹

They first met when Father had a sleigh ride with President Young. It was a beautiful sleigh with a handsome team of horses and a good coachman, Isaac Wilson, who loved to take the President for his afternoon drive. The runners of the sleigh protruded behind the body; and children would stand on them, hoping to catch a ride.

One day Father saw President Young's sleigh coming down the street. He ran out and took hold of the back of the sleigh, intending to ride a block or so on the runners and then drop off and walk home.

But Father did not know of Brother Isaac's driving. The coachman drove so swiftly that Father found himself unable to let go. It was not until all had reached the Cottonwoods, a ride of some five miles, that Brother Isaac slowed the team while crossing a creek and Father saw his opportunity to jump off.

President Young saw Father and called to Brother Isaac: "Stop, Brother Isaac, stop. The little boy is nearly frozen. Put him under the buffalo robe to get warm."

Father reports: "After I got warm, President Young

inquired my name and then told me about my father and his love for him. He told me to tell my mother that he wanted her to send me up to his office in six months to have a visit with him. . ."

Grandmother saw to it that Father kept that appointment. Six months from that very day, Father was dressed in his best and went to President Young's office for an interview.

Father writes: "From that time until the day of his [President Young's] death, I was intimate with him. I was also intimate with one of his boys, Feramorz L. Young. We grew up together, we played together, we attended Sunday School together, we attended day school together."

In her book, *One Who Was Valiant*, Clarissa Young Spencer tells of Feramorz and Father making ice cream: "My brother, Feramorz, together with Richard W. Young and Heber J. Grant frequently used our laundry room to make ice cream. Each boy furnished part of the 'makings' and Mother showed them how to cook the custard, in which art they became quite expert. After it had cooled, they would put it into a pail with a tight lid, set this within a larger pail, and cover it with salt and ice. Then they would take turns twisting and turning the inner pail until the cream was frozen. Of course I never had any part in this procedure, but would sit on the back steps patiently watching and waiting until the lid was raised and a spoonful taken out for 'sampling.' I would usually get a chance to lick the spoon. . ."

¹Spencer, Clarissa Young, with Mabel Harmer, *One Who Was Valiant*, 1940 edition; The Caxton Printers, Ltd., Caldwell, Idaho; page 47.

(For Course 7, lesson of November 8, "Our Parents," and lesson of November 15, "Our Ward and Stake Leaders"; for Course 1, lesson of November 8, "Our Family Prayers," and lesson of December 6, "We Love Our Neighbors and Friends"; for Course 1a, lesson of October 25, "Our Friends and Neighbors"; and for Course 13, lesson of November 8, "Prayer.")

²Recorded in *Gospel Standards*, Heber J. Grant, 1942 edition; Deseret News Press, Salt Lake City, Utah; pages 232-235.



Six-year-old Heber caught a ride on the runners of President Young's sleigh.

President Young's office adjoined the Lion House. It was in the Lion House that the Young family gathered for morning and evening prayers. At about 7 p.m. President Young would come from his office into the parlor of the Lion House. He would take out the large bell called the prayer bell, go to the door in the hall and ring the bell three times. The bell could be heard for some distance from the house. When it sounded, the family would begin to gather. The mothers each had a special place in the parlor where her children would gather around her. President Young would look around and ask about the children, and if any were absent, he inquired as to where they were.

Father reports: "As I say, I was familiar with the Prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers — as a child and as a young man. I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord given to Brigham Young while he was supplicating God for guidance, I have lifted my head, turned and looked at the place where Brigham Young was praying to see if the Lord was not there. It seemed to me that he talked to the Lord as one man would talk to another. I can bear witness of his kindness, of his love to me as an individual, of his love of God and of the inspiration of the Lord that came to him as he stood where I am standing [General Conference, 1932], when I had the privilege of being in the audience and listening to his inspired words.

"The last interview I had with Brigham Young was

on the very day he was taken sick. I met him coming out of his office with a cape on his arm and I said:

"President Young, I was elected yesterday the assistant cashier of Zion's Savings Bank; and I have been told this morning that I must give a bond of twenty-five thousand dollars to vouch for my honesty. It occurs to me that it would be very appropriate and a nice thing for the president of the bank to sign the bond of the assistant cashier."

"He smiled and said: "Heber, I have had a very strenuous day, and I am just going for a ride. I shall be glad to sign the bond. I do not see how I could get out of it because I said so many good things about you in the directors' meeting yesterday — about your honesty and integrity and favoring you for the job."

"He came home, was taken sick and passed away. . . . During all those years of my acquaintance with him — fully fifteen — I learned to love and respect him as a man of God. . . ."

From the time Father was 6 years of age until the time of the passing of Brigham Young, Father bore testimony to his knowledge that Brigham Young was chosen of the Lord to guide His Church. There never was any doubt in Father's mind that President Young was the rightful successor to the Prophet Joseph Smith. He declared publicly and privately that Brigham Young was a prayerful, humble, obedient man, endowed with all the gifts that make men great; that he was a servant of the Most High — a Prophet of the Living God.

And all shall find wisdom...

WHEN one reaches the age at which it takes longer to get rested than it does to get tired, he can appreciate the goodness of the Lord for the Word of Wisdom. Given "... not by commandment or constraint, but by revelation ..." it is a most wonderful "... Word of Wisdom, for the benefit of the council of high priests ... and also the saints in Zion." (Doctrine and Covenants 89:1, 2.)

This revelation counsels prudence in what we eat and drink and promises that "... all saints who remember to *keep* and *do* these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures." (Doctrine and Covenants 89:18, 19.)

The Lord says further: "... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (Doctrine and Covenants 89:4.)

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.¹

There is great profit in selling tobacco, liquor and coffee. That is why the makers of these habit-forming products spend such great sums of money in advertising them. Scarcely a news broadcast is heard on any of the radio or television stations but that it is sponsored by certain brands of cigarets. Singing commercials are run through as many as three times in a 15-minute broadcast. The poor fellows who are trying to quit, if for no other reason than the predisposition to cancer and heart trouble coming from smoking, are virtually nailed to the cross by such ads.

So Satan works. A constant prayer of mighty faith is necessary to break this gnawing craving for cigarets which lasts for months or even years.

(For Course 19, lesson of December 6, "Practical Religion"; for Course 27, lesson of October 11, "Respect for the Body"; for Course 29, lesson of October 25, "Health and Happiness," and lesson of November 1, "The Way to Health.")

¹Pope, Alexander, *Essay on Man*, Epistle II, line 217.

No one knowingly would become an alcoholic. Yet what harm can come from a single highball among a group of friends. To deny it may lead to ostracism from his crowd. "Just one won't hurt you." And so he yields. Presto! Two drinks, then three, and with it comes a liking for demon rum. Again, Satan at work!

Certain airlines, in their attempt to be more attractive to the public, advertise "champagne flights" and have the stewardesses serve free champagne before and after meals, to all who will be lured into taking it.

Of "Champagne Flights," Sidney J. Harris in the Toledo *Blade* of April 30, writes:

Competition between the lines may be intense, but I see nothing to be gained and a great deal to be lost if "champagne flights" become a device to lure passengers onto a plane.

Drinking aloft in the confines of a cabin is a risky proposition at best. True, a glass of champagne may hurt no one—but it seems to give sanction to more serious private drinking after dinner. And what can you do with a drunk who gets obnoxious at 19,000 feet? Moreover, I think that airlines should base their appeals on tight schedules, not tight passengers.

Let them compete, by all means; but on the basis of promptness and politeness, not to the accompaniment of popping corks.²

People begin to drink to prove themselves well adjusted and from fear of ostracism if they do not. They continue to drink to prove they can take it or leave it, and so they go on and on to tragedy.

Upton Sinclair, in *The Cup of Fury*, writes of such alcoholics as O. Henry, Jack London, Sinclair Lewis, Edna St. Vincent Millay and Sherwood Anderson. He says:

These were men and women the world needed—needed until they were seventy, eighty, ninety years of age. Alcohol not only lost them to the world, but lost them to themselves, shortening their lives and robbing them of the joy of their own colossal achievements.

"... Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." (Doctrine and Covenants 88:124.)

—General Superintendent George R. Hill.

²As quoted in *The Union Signal*, June 13, 1959; page 3.

"Baptism and Priesthood Are Restored"

THE STORY

As Joseph Smith and Oliver Cowdery were translating the golden plates, they found the question of baptism for the remission of sins mentioned several times in the record.¹ Feeling they needed more knowledge on the subject because neither of them had been baptized and because baptism was misunderstood by the world, they decided to seek divine guidance on the matter.

On May 15, 1829, Joseph and Oliver went into the woods to pray. While they were praying, the Prophet Joseph Smith tells us:

A messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying: "Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."²

The messenger who visited Joseph Smith and Oliver Cowdery and who conferred upon them the priesthood said his name was John — John the Baptist of the New Testament. He was acting under the direction of Peter, James and John and had been sent by them to confer on Joseph and Oliver the Aaronic Priesthood, which holds the keys of the temporal Gospel. The heavenly messenger stated also that the Melchizedek Priesthood would soon be conferred upon them and that Joseph Smith should be called the first elder of the Church and Oliver Cowdery the second.

The Prophet Joseph further relates:

[The messenger] commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me. . . Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost and rejoiced in the God of our Salvation.³

The Prophet then says that after this wonderful ministration of the Holy Ghost, "I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded."⁴

Because of the spirit of persecution that existed at that time, Joseph and Oliver kept their ordination and baptism a secret, except where they discussed it with a few friends whom they knew they could trust.

(Continued on opposite back of picture.)

(For Course 21, lesson of September 20, "Baptisms that Were Accepted"; for Course 27, lesson of September 13, "Priesthood—Divine Authority of the Church," and lesson of November 22, "Salvation Available to All"; for Course 29, lesson of December 13, "Contributions of Joseph Smith"; for Course 13, lesson of November 8, "Prayer"; and for Course 19, lesson of October 11, "Revelation.")

¹3 Nephi 9:23-24, Mosiah 18:6-18, 3 Nephi 22-26.

²Smith, Joseph, *History of the Church of Jesus Christ of Latter-day Saints*, Vol. I, 1957 edition; The Deseret Book Company, Salt Lake City, Utah; page 39.

³*History of the Church*, pages 39, 42.

⁴*History of the Church*; pages 39, 40.





Detail from *Mural Painting*
by **Edward T. Oringware**.

BAPTISM AND PRIESTHOOD ARE RESTORED

Illustration by E. Oringware, artist for the *Early Word Mural*.
by *Illustration by E. Oringware*.

"Baptism and Priesthood Are Restored"

THE STORY (Continued)

Within a short time after John the Baptist appeared to them and promised them the higher priesthood, Joseph Smith and Oliver Cowdery received the Melchizedek Priesthood from Peter, James and John. The exact date and details of this great event are not recorded.⁵ However, in the Doctrine and Covenants, Section 128:20, we read:

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

Thus, it was under the hands of Peter, James and John, that Joseph Smith and Oliver Cowdery received the keys of the kingdom, which gave them the authority to act for Christ upon the earth and to organize His kingdom in these, the latter days.

THE PICTURE

In this picture by Edward T. Grigware, we see Joseph and Oliver kneeling on the bank of the river asking God for His help and understanding. They had gone to Him for divine guidance concerning baptism and the holy priesthood.

In answer to their prayers, a holy personage appeared who told them he was John the Baptist, sent to confer the priesthood on them with the authority to baptize.

One's attention is focused on the three figures in the background who are clothed in a glory of light. The artist may have read Oliver Cowdery's account of this happening; Oliver describes it in this way: "... The angel of God came down clothed with glory and delivered the anxiously looked for message. . . As in the blaze of day; yes, more — above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! . . . I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion."⁶

In the foreground, following the angel's instruction, the two men baptized each other by immersion.

The artist has made excellent use of contrast — the dark and light foliage of the trees, the white of the men's shirts and the ethereal quality of the angel as he is bathed in light against the darkness of the trees. One notes also the shadows and the reflections of the heavenly light in the water. This is a picture to remember.

—Hazel W. Lewis.

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- Smith, Joseph Fielding, *Essentials in Church History*, 1947 edition; Deseret News Press, Salt Lake City, Utah.
Grant, Carter E., *The Kingdom of God Restored*, 1955 edition; Deseret Book Company, Salt Lake City, Utah.

⁵Huntington, Oliver B., "Words and Incidents of the Prophet Joseph's Life," contained in the *Young Woman's Journal*, Vol. 11, No. 2, (November, 1890); published by the Young Ladies Mutual Improvement Association of Zion; Salt Lake City, Utah; page 75.

⁶*History of the Church*, page 43.



Roger, Greg, Julie and Lane prepare story characters.

SUNDAY School teachers throughout the Church have already discovered the importance of visual aids in their weekly process of impressing boys and girls with the important principles of life and the Gospel. They have also discovered the value of a flannelboard story in aiding them to accomplish their teaching goals. These flannelboard packets are prepared under the direction of *The Instructor* Committee of the Deseret Sunday School Union General Board and draw fascinating lessons for students from the Old Testament, the Book of Mormon and Church history.



Samuel

The flannelboard packets have also found their way into homes for family use. At the Arthur S. Anderson's, 2242 Kensington Avenue, Salt Lake City, family night is "flannelboard night." When Dad brings home a new flannelboard packet from Deseret Book Company, 10-year-old Roger usually takes command. With assistance from his 8-year-old brother, Greg, Roger cuts out each character and prop. Then he scrapes the back surface of each flannelized figure with his scout knife. This loosens the fibers so they cling readily to the flannelboard.

The next step for the two oldest children is sorting and arranging the large figures and background props. In this process, 6-year-old Julie and 3-year-old Lane enthusiastically join their brothers.



Hyrum

Flannelboard Stories

for classroom and home

The children then study the directions given by Marie F. Felt at the end of each story, in which various episodes are outlined, staging is diagrammed and action suggested. The set is now ready for dramatization. Roger and Greg take turns reading or telling the stories to the entire family.

It is recommended that every Sunday School library have these packets for classroom use by the teachers; and families should remember the value of the flannelboard, too.



Job

Individual packets, retailing at \$1.25, contain large, 12-inch-tall characters, props, as well as the reprinted story by Marie F. Felt, which appeared first in *The Instructor*. These figures, reproduced from paintings by Dorothy P. Handley and Goff Dowding, are in full, rich color.

The following flannelboard packets are available at the present time:

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"When Is Classroom Dismissal Proper?"

Answers to Your Questions

When Dismissal from Classes Is Proper

Q. When can the Sunday School be dismissed from classes?
—Regional Conferences.

A. In Double Session Sunday Schools, all A Division classes are dismissed from the classrooms. When, for some other reason, the ward Sunday School officers find that dismissal from classes may contribute to an orderly dismissal, a reassembly is not required. (See *The Sunday School Handbook*, March, 1959, edition, page 34.)

* * *

Separation for Department Work

Q. How is it recommended for the congregation to rise at the time of separation for department work?
—Regional Conferences.

A. If one class or one row rises at a time, there is less temptation to be disorderly. The person conducting or monitors appointed for that purpose can quietly signal each class or each row when to rise. (See *The Sunday School Handbook*, March, 1959, edition, page 33.)

Sacrament on Fast Day in Junior Sunday School

Q. Is the sacrament administered on fast day in the Junior Sunday School?
—Regional Conferences.

A. The sacrament is administered in Junior Sunday School on all Sundays, except when fast meeting follows immediately after Sunday School. (See *The Sunday School Handbook*, March, 1959, edition, pages 36, 37.)

* * *

When To Eliminate 2½-minute Talks

Q. Under what conditions are no regular 2½-minute talks given?
—Regional Conferences.

A. The regular 2½-minute talks are usually dispensed with on annual ward conference Sunday, on fast Sunday when the sacrament is administered in Sunday School and the 2½-minute concert recitation talks are substituted and when special programs on Easter, Mother's Day and Christmas occupy the worship service. (See *The Sunday School Handbook*, March, 1959, edition, pages 37, 38.)

—Superintendent Lynn S. Richards.

Memorized Recitations

COURSE NO. 9

for November 1, 1959

To be memorized by students in Course No. 9 during September and October and recited in the worship service November 1 (taken from Course No. 9, *Leaders of the Scriptures*):

"... God ... will render to every man according to his deeds:

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:"

—Romans 2:5-7.

COURSE NO. 15

for November 1, 1959

To be memorized by students in Course No. 15 during September and October and recited in the worship service November 1 (taken from Course No. 15, *Life in Ancient America*):

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!"

—2 Nephi 31:5.

Coming Events

Sept. 20, 1959
Sunday School
Budget Fund Sunday

Sept. 27, 1959
Suggested Date To Begin
Teacher Training Classes

Oct. 9, 10, 11, 1959
Semi-annual
General Conference

Oct. 11, 1959
Semi-annual
Sunday School Conference



Shirley Temple Black finds that kindness, as an everyday habit, leads directly to the successful and happy growth of children.

Let Kindness Become a Habit

indulgence makes them weaklings, and harshness encourages rebellion. Being a successful parent is a tricky business, as we all know. Maybe that is why we all have little signposts to mark our way.

My husband and I have a particular favorite among our own signposts. It is neither original nor startling; quite the contrary. It is simply: kindness.

We have found that everyday kindness is a practical key to happy and productive living. Now I don't for a moment mean to confuse kindness with softness. For instance, we certainly want Charles Jr. to run a football with his knees high and a stiff arm for the tackler. But we'd also like to see him give that same tackler a helping hand after the whistle.

We constantly stress to our three children the spiritual nature of kindness. Understanding, sympathy, compassion and forgiveness all spring from kindness. Anyone who is kind soon finds that kindness is returned to him, providing a double satisfaction.

Kindness, as an everyday habit, leads directly to successful and happy growth in children. In our family this is one of the most important building blocks in the game of living which all parents and their children play.

—Shirley Temple Black.

Reprinted from *This Week Magazine*. Copyright 1958 by the United Newspapers Magazine Corporation. Article will be helpful to parents.

THESE days juvenile problems demand, and get, a great deal of attention. The voices and pens of all sorts of experts have been telling us about the problems of youth. The finger of guilt points in every direction.

However, almost everyone seems to believe that parental influences can go a long way toward preventing the rebellious tendency of young people today. My husband and I certainly agree with this, as do most other American parents.

We believe firmly in the essential goodness of all children. But theirs is a fragile goodness, easily shattered by the ones who love them most, their parents. Too much supervision may encourage weakness; too little guidance and they become bewildered. Over-

(Course 27, lesson of October 25, "Marriage and Family Life.")

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Gospel Teaching I Remember Best

by Henry T. Eames

THERE have been many people in my lifetime who have made an indelible impression on me and have strengthened my testimony of the Gospel, but the one who stands out as a shining example of "practice what you preach" is a man I became acquainted with just as I became a newlywed.

I had married outside the Church, obtained my first public school teaching assignment and met George Bronson, chairman of the local school board, all in the same afternoon. The one-room schoolhouse in Moulton, Idaho, where Sunday School was held, became the center of our activities for the next eight months.

Brother Bronson — our nearest neighbor, friend, ward teacher and Sunday School teacher — immediately began his missionary work. This was at a time when it was of utmost importance that my wife be given correct impressions of Gospel living and its effects upon the lives of those who live it. Brother Bronson, in the face of hardships of trying to support a family of five daughters and Sister Bronson on a dry farm during the depression years, taught the Gospel best by living it.

His faithfulness in the performance of his duties as the sole LDS



HENRY T. EAMES

"We looked forward to his lessons."

elder in our isolated community, his example of "love thy neighbor as thyself," his complete faith in the Lord — all were inspirational to me and a revelation to my wife. She soon was looking forward eagerly to his ward teaching visits, Sunday School lessons and neighborly self-appointed missionary calls.

Brother Bronson lived his religion. There was an aura of warm, sincere love for his fellow men that emanated from him and became the Gospel teaching that I remember best. Under the influence of his living testimony, that taught by example, our lives became more meaningful and the groundwork was laid for my wife's conversion to the Gospel. To-

day, my wife and I and five children are indebted to this good man and the many others who, by example, glorify our Father in heaven as they live the lessons they teach.

THE AUTHOR

A NATIVE of Almo, Idaho, Henry T. Eames now is a public schoolteacher in Coos Bay, Oregon. He also is president of the Southern Oregon District of the Church's Northwestern States Mission.

Brother Eames was born May 15, 1916, to James LeRoy and Clarissa Pauline Edwards Eames, eldest son in a family of five children. He was graduated from Burley (Idaho) High School in 1934 and from Albion (Idaho) State Normal School three years later. After teaching school in Idaho and Oregon for 18 years, he received a Master's Degree in Secondary Education from the University of Oregon at Eugene, Oregon, in 1957.

In the LDS Church, Brother Eames has held many positions, particularly with young people and in the Mutual Improvement Association. He was a scoutmaster for 12 years, Explorer adviser three years and now is Bay District chairman of the Oregon Trail Council, Boy Scouts of America.

He and Velma Lorene Maddy were married in 1937 and later sealed in the Salt Lake Temple. They have five children, two of whom are students at Brigham Young University.

(For Course 13, lesson of December 27, "My Brother's Keeper"; for Course 7, lesson of December 13, "Our Missionaries"; and for all Gospel Teachers.)

Thirty Years Preparation of the Master

MUCH has been written and recorded in the scriptures on the three rich, full years of the ministry of the Master, in which was completed the greatest mission ever to be fulfilled upon the earth.

However, very little has been recorded concerning the life of Jesus prior to this time. Although these scriptural references are few and brief, they are impressive in simplicity, beauty and truth.

Those most significant to the preparation of the Master for His mission upon the earth might be listed and examined as follows:

The Visitation, (Luke 1:26-55.)

It is easy to understand that from among all women of the earth, God would choose one who possessed characteristics of the purest, noblest, highest standards of womanhood.

A humble maiden, the virgin Mary was of noble birth and was well prepared in all human aspects required to become the mother of the Christ Child.

Her quality and greatness are spoken of in her divine calling and further preparation in the visitation of a heavenly messenger.

"And the angel came in unto her, and said, Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women.

"... Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt ... bring forth a son, and shalt call his name JESUS." (Luke 1:28, 30, 31.)

Further information, and instructions were given to Mary. It was made known to her by the angel that God would establish the heredity of her child as "the Son of God." The angel had said, "For with God nothing shall be impossible." (Luke 1:37.)

Significant in Mary's reply is the full acceptance of her responsibility; "... Behold the handmaid of the

Lord; be it unto me according to thy word..." (Luke 1:38.)

And thus, endowed with a glorious preparation, Mary began her mission of motherhood.

The Birth of Jesus, (Luke 2:6-20.)

Vital to the beginning of a successful life are the factors of acceptance, love, warmth and security. Unquestionably, no infant has ever received such a glorious and full acceptance as that of baby Jesus.

Resplendent in love and devotion were the visits of the adoring shepherds and the wise men with their gifts. The glorious announcement was sung by angels from on high. And deep in the hearts of Mary and Joseph was the secret of the infant's heredity, known then only to a few.

Jesus Presented in the Temple, (Luke 2:22-39.)

Mary and Joseph carefully observed all requirements of the law of the land in the care of the babe.

When eight days old, the infant was named Jesus. Forty days later He was taken to the temple in Jerusalem nearby. Here, according to the Jewish law, He was presented to the Lord. The Mosaic sacrifice consisting of the offering of two turtledoves or pigeons was made.

The Flight into Egypt, (Matthew 2:13-16.)

As the requirements of the law concerning baby Jesus were completed and Mary and Joseph were prepared to return home, they were warned in a dream of the cruel order of Herod.

Significant to the security and safety of the babe was their secret flight into Egypt, where they remained until the death of Herod.

The Return to Nazareth, (Matthew 2:19-23, 40.)

An angel of the Lord appeared in a dream to Joseph telling him to take "the young child" and his moth-

er and return to Nazareth to dwell. In this scripture Jesus was referred to as "a young child," indicating His growth from infancy.

The next reference made to his development is found in Luke 2:40: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

This brief description of the child reveals a maximum of fine development in all aspects of growth.

Jesus in the Temple, (Luke 2:41-50.)

The first direct reference to His ministry was made when Jesus was at the age of twelve. Alarmed at His absence on their journey homeward after a visit to Jerusalem, Mary and Joseph returned and found Him in the temple, surrounded by doctors who were astonished with His answers and His wisdom.

As His mother reproached Jesus for the anxiety He had caused them, He replied; "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

Jesus Returns to Nazareth, (Luke 2:32, 51, 52; Matthew 3:13.)

With Mary and Joseph, Jesus then returned to Nazareth where He lived until the beginning of His ministry. His rapid growth and further preparation are described as follows:

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." (Matthew 3:13.)

"And Jesus ... began to be about thirty years of age..." (Luke 3:23.)

And so, with 30 years of beautiful and normal development and with His inherent gifts and powers of God, Jesus was prepared to enter into His great mission.

—Addie J. Gilmore.

(Of special assistance to teachers of Course 3 with their lessons for November and December that tell of the Christ child; also for all Junior Sunday School teachers.)

*Age decreed by law of the land to enter ministry.

Record Keeping FOR THOSE

SINCE the beginning of time, the Lord has commanded His children to keep records. He has told us to set down in writing an account of things as they transpire for the benefit of succeeding generations.

Our knowledge of the past aids in our creation of the future.

Abraham states:

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me. (Abraham 1:31.)

We are indebted to Abraham's descendants for preserving the sacred religious writings of the prophets through whom the Lord revealed His will to His people. How else would man know of God's dealings with His children other than through the writings of these men, which we now call scripture? These scriptures tell of God's purpose and the blessings He has promised us, providing we follow the admonitions contained in these messages preserved by Judaism.

(For Course 15, lesson of November 8, "Christ Among the Nephites"; for Course 13, lesson of September 13, "Genealogy"; and for Course 21, lesson of October 11, "Preparing True Records.")

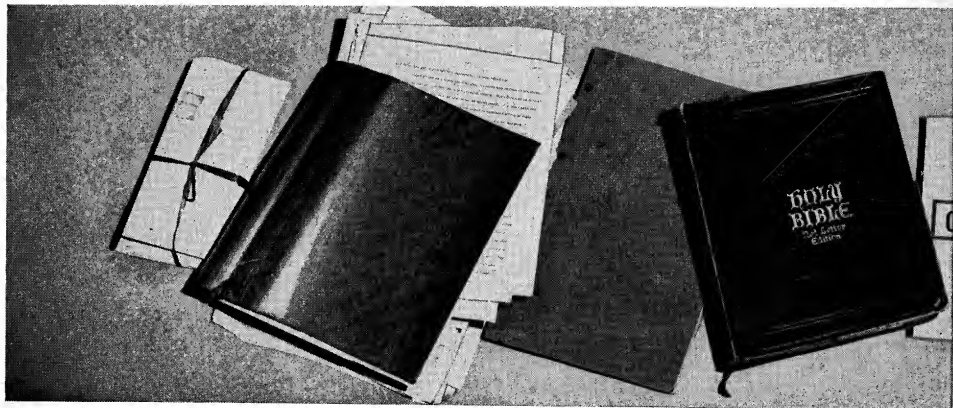
This spirit of recording was paramount in the membership of the Restored Church of Jesus Christ. Their journals, diaries and letters contain a rich source of information concerning the dramatic events leading to the ultimate organization of the Church of Jesus Christ.

The heartbreaking persecution which followed the members from New York to Ohio; to Jackson County, Missouri; to Nauvoo, Illinois, and which caused the eventual migration of the Saints to the Rocky Mountains, becomes a reality through these personal histories.

How fortunate it is that many journals of faithful, courageous members have been preserved. Their daily entries tell poignant stories of great faith. The exodus from Nauvoo, where they were forced to abandon their comfortable homes to their enemies and journey in covered wagons over eleven hundred miles of unorganized territory which was infested with savage Indians, to a desert valley which Jim Bridger thought would not produce an ear of corn, causes us to marvel and place a high value on our heritage.

From the journal of Eliza R. Snow we read:

In the spring of 1838, when through persecution, the Saints were compelled to leave Kirtland, with my father's family I moved to Adam-ondi-Ahman, Daviess County, Missouri, where we arrived on or about the last of July. But our stay was short — a fierce mob violence . . . soon manifested itself. . . The governor gave us ten days'



WHO ARE TO FOLLOW

by Minnie E. Anderson

notice to prepare and leave Daviess County, and in the meantime, subservient to his order a posse of militia was to remain in the vicinity. . .

It was December and very cold when we left our home, and, after assisting in the morning arrangements for the journey [to Illinois], in order to warm my aching feet, I started on foot and walked until the teams came up. When about two miles out, I met one of the so-called militia, who accosted me with, "Well I think this will cure you of your faith." Looking him squarely in the eye, I replied, "No, sir, it will take more than this to cure me of my faith." His countenance dropped and he responded, "I confess you are a better soldier than I am."¹

Major Howard Egan, Pony Express rider, bodyguard of the Prophet Joseph Smith and captain of the ninth ten of the original pioneer company which came into Salt Lake Valley under Brigham Young on July 24, 1847, kept a day-by-day record of that historic journey.

On May 29, 1847, Major Egan records a sermon delivered by Brigham Young to the Pioneers near Chimney Rock, Wyoming. An excerpt reads:

The Gospel does not bind a good man down and deprive him of his rights and privileges; it does not deprive him of enjoying the fruits of his labors; it does not rob him of blessings; it does not stop his increase; it does not diminish his kingdom; but it is calculated to enlarge his kingdom as well as to enlarge his heart; it

is calculated to give him privileges and power and honor and exaltation, and everything which heart can desire in righteousness all the days of his life. And then, when he gets exalted in the eternal worlds, he can still turn around and say: "It hath not entered into the heart of man to conceive the glory and honor and blessings which God hath in store for those who love and serve him."²

Such records make our pioneer ancestors vividly real and alive to us today. We *know* Joseph Smith and Brigham Young and the other great and faithful men who guided the Church in its early days because their actions and messages were recorded in daily journals of those who associated directly with them.

In the same way, we know the ancient prophets — Lehi, Nephi, Mosiah and others. We know of Christ's teachings while He was on earth because men recorded His words.

As Abraham was concerned with record keeping for the benefit of his posterity, so we must keep records for those who are to follow us. For Joseph Smith has told us: ". . . Whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and *kept a proper and faithful record of the same*, it became a law on earth and in heaven. . ." (Doctrine and Covenants 128:9.)

¹Snow, Eliza R., *An Immortal*, 1957 edition; Nicholas G. Morgan, Sr., Foundation, Salt Lake City, Utah; pages 9, 10.

²Egan, Major Howard, *Pioneering the West*, 1917 edition; Howard R. Egan Estate, Richmond, Utah; page 53.





MUSIC TO ENRICH THE SOUL

Senior Sunday School Hymn for the Month of November

"STARS of Morning, Shout for Joy," author and composer, Thomas Durham; *Hymns - Church of Jesus Christ of Latter-day Saints*, No. 164.

It was the Lord God who spoke to Job saying: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" (*Job* 38:4, 7.)

That must have been a great day! But let us be reminded that today is an equally great day. This day which is now at hand is the greatest day always. So Saints of God, stars of morning, sing and shout for joy in thanksgiving and praise.

Isaiah saw the Lord sitting upon a throne, and holy angels shouted: ". . . Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (*Isaiah* 6: 3.) The whole earth is today *still* full of His glory, and we believe it and know it. It is the same Lord who spoke not long ago to His prophet of the present latter days.

The message of this hymn lifts one to a plane of high spirits - of well-being. Let us be encouraged to sing the hymn clearly, enunciating the words so that we may hear and understand them and not be sleepy. Our voice quality may perhaps be more like a factory whistle than that of a nightingale, but we can always pronounce our words and so be found worthy. Many a vocal soloist is clever when he diverts the attention of his listeners away from his ordinary voice quality to the superb way in which he pronounces his words. Congregations are all deficient in the matter of slovenly enunciation. These singers need not be scolded, but should be constantly encouraged in the virtue of clear speech. We are not speaking of "diction." Diction has to do with the choice of words; whereas, enunciation deals with clear pronunciation.

Dr. Lowell M. Durham, grandson of the author and composer of this hymn, says:

This hymn, both words and music, was written by an early convert to the Church. Thomas Durham left his native England when he was in early manhood to answer the call of the Restored Gospel. He was a member of the ill-fated Martin Handcart Company that walked across the plains in the early fifties. Upon his arrival in the valley of the Great Salt Lake in early fall, he was called by President Brigham Young to proceed south 250 miles to help in the settlement of Parowan. In that community he spent a fruitful life at his carpenter trade; but, more importantly, he contributed to the cultural growth of that area as a musician.

Typical of his compositional output is this particular hymn which speaks jubilantly of the joys of the Restored Gospel. Definitely a spirited hymn, it should be sung energetically and joyously. The chorister should beat with precision and clear-cut definition. Please sing the fifth verse. In many ways it is the finest.

For Choristers and Organists

In order for the organ to present this hymn with the energy and spirit that is desired, the organist should play this hymn *marcato* rather than *legato*. However, where two eighth notes concern themselves with a single syllable, as in the third measure, these should be played *legato*. The registration should be bright in color. The rhythm should be decisively regular and accentuated on the strong beats of each measure. In order to accentuate strong beats on the organ one merely holds them very slightly longer than the chords of the weak beats. While this is a spirited hymn, it must not be taken too slowly. There is, on the other hand, no need to rush it, for to do so would make it sound light-hearted rather than stately and majestic.

Our singers will surely appreciate it if our organists will play this hymn one-half tone lower in the key of D Flat. This is easily done. Just imagine that there are five flats in the signature instead of two sharps.

Let us wish you continued success, and especially so in your discussion and practice of these technical details in your monthly preparation meetings.

-Alexander Schreiner.

Junior Sunday School Hymn for the Month of November

"First Christmas Night," *Sermons and Songs for Little Children*, by Moisselle Renstrom, page 22.

In order that the boys and girls might thoroughly enjoy singing their Christmas songs all through the month of December, it would be well for them to learn these songs this month.

With little or no introductory statement, sing both stanzas of this selection to the children. As you sing, place the Christmas group cutouts on the flannelboard. This group is found in Series 2 of the flannel cutouts for *The Children Sing*.

After you have sung this song several times, then begin teaching it using the phrase method. You will sing one phrase while the children listen, then they will sing that phrase back to you. As each phrase becomes more familiar, combine two phrases and have the children repeat this combination after you. When you are singing, remind the children to listen carefully until you indicate it is their turn to sing. It may be well to suggest that the teachers sing softly, as the light head tones of boys and girls are very easily lost when combined with adult voices.

A child learns to sing only by singing. If boys and girls are given the opportunity of frequent repetition, they will soon learn the words and gain some understanding of the song's message. But to master the repetition method of teaching a song takes time and planning.

Teach this hymn without accompaniment, directing with the interval beat pattern. It may be well to explain very simply the meaning of the words "dwell" and "guided."

Sing both stanzas to the children. Teach song using the phrase method. Direct using the interval beat pattern. Teach without accompaniment. Explain difficult words. Vary the method of repetition.

Many choristers have expressed a desire to use once again "A Christ-

mas Cantata," found in *Sermons and Songs for Little Children*, pages 17 to 19. If you wish to repeat this

presentation, plan to do so. Help in planning it will be given in your preparation meeting. —*Edith Nash*.

First Christmas Night*

Moisselle Renstrom

1. When lit-tle ba-by Je-sus Came on the earth to dwell,
2. The shep-herds and the wise men Were guid-ed by its light,
A love-ly star up in the sky The hap-py news did tell,
To where the ba-by Je-sus lay On that first Christ-mas night.

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Sacrament Gems for November

FOR SENIOR SUNDAY SCHOOL

FOR JUNIOR SUNDAY SCHOOL

"This is my body which is given for you: this do in remembrance of me."¹

¹Luke 22:19.

While of these emblems we partake
In Jesus name and for His sake,
Let us remember and be sure
Our hearts and hands are clean
and pure.

Organ Music To Accompany November Sacrament Gems

SLOW

Alexander Schreiner

(Of particular value to teachers of Courses 1, 1a and 3 for their December lessons.)

by Harold A. Dent

THE JOY OF SACRED SERVICE

*Great is the happiness and strong is the
testimony of each one who labors in the temple
for salvation of our Heavenly Father's children
who died without Gospel knowledge.*

"I THINK of all Christian service, vicarious work for the dead is the most Christlike. It often entails great sacrifice. The beneficiary is not here, even to give thanks. It is true benevolence."¹

This beautiful statement made by our beloved leader, the late President Stephen L. Richards, is one of the most thought-provoking of all quotations in the field of temple work. One need only to have participated in this sacred service to realize the wonderful spiritual values to be gained. In the more than thirty years of experience in actual temple service, I have developed within myself a joy and a spiritual satisfaction that transcends all other experiences in life, save only those which come from association with a wonderful family. Even the joy of this association is greatly accelerated by a testimony that through temple service, this family relationship will become eternal in its nature.

One need only have stood with me at the door of the beautiful new London Temple in England and looked into the faces of those who had been there for the first time to receive their own blessings and do work for their departed loved ones, to appreciate the great joy that filled their hearts because of this experience. Tears of joy coursed down their cheeks as they left. Their hearts were so filled with the spirit of the Lord that they could not say good-by. Their joy could be read in their eyes. All this because at last they were able to receive the great blessings for which they had been praying for many years.

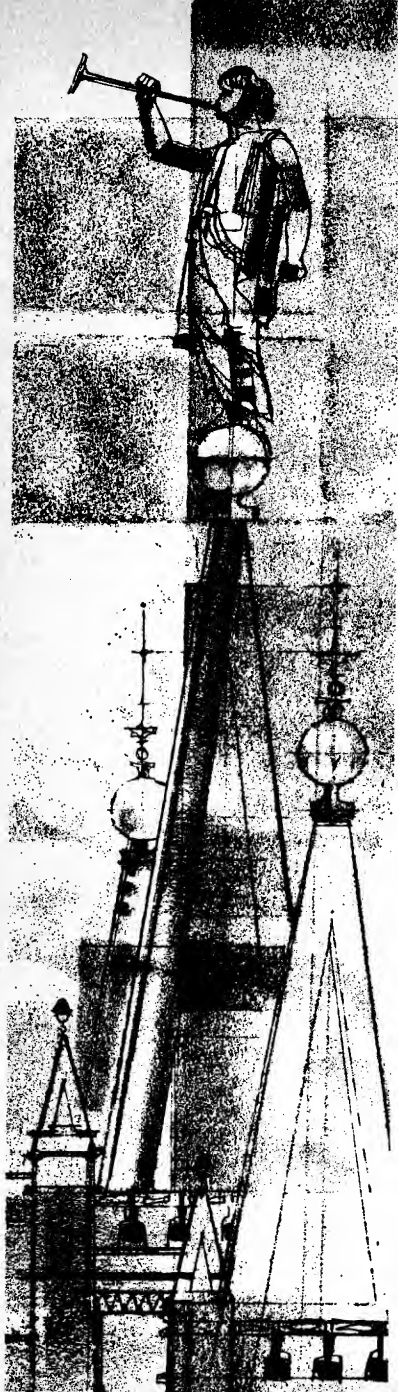
¹(For Course 21, lesson of November 29, "The Joy of Sacred Service," and lesson of September 6, "Saviors to the Fathers"; for Course 7, lesson of November 22, "Our Temples-for Sacred Service," and for Course 13, lesson of September 6, "Temples and Temple Work.")
²Richards, Stephen L., *Where is Wisdom?*, 1955 edition; Deseret Book Company, Salt Lake City, Utah; page 168.

One sweet little lady, 100 years of age and one of the oldest inhabitants of England, traveled nearly two hundred miles each way to get to the temple. She said: "The Lord has been good to me. I have lived to receive the blessings for which I have been praying for more than forty-five years. Nothing else matters now." Her heart was filled with that joy which comes from being faithful and which only the righteous person knows.

Six thousand miles was not too far to travel for a good sister and her son who lived in far-away Rhodesia, in the South African Mission. They came to the London Temple so that they could receive their blessings. Just people in ordinary circumstances with hearts full of faith and gratitude to their Heavenly Father, they thought nothing of the time nor expense involved. Their hearts were filled with joy for the opportunity. This is the effect of temple service.

In the temple in Salt Lake City, where I have spent many years as an ordinance worker, I have seen joy and happiness come into the lives of many families as a result of becoming active in temple work. Many of our wonderful bishops have labored with those who seemed to have lost all interest in the Church. In many cases their labors have been rewarded, and they have brought many families to the temple.

In one case I remember well, the family was about to fall apart entirely, but the good bishop persevered and finally brought the husband to a realization that something must be done about his life. In time a transformation was accomplished and to the everlasting gratitude of one who had been a broken-hearted



wife and mother, the family life was restored. In due time they came to the temple and then made it a rule in their lives to come back once every week. This they continued to do for a year or more; then they moved out of the state. In their new location, this husband was soon made bishop of his ward. But this did not deter him from being active in temple service. He still continues to attend and has repaid his former bishop by bringing about 30 more families into active temple service. He holds that there was nothing that had ever brought more peace and happiness into his life than temple activity.

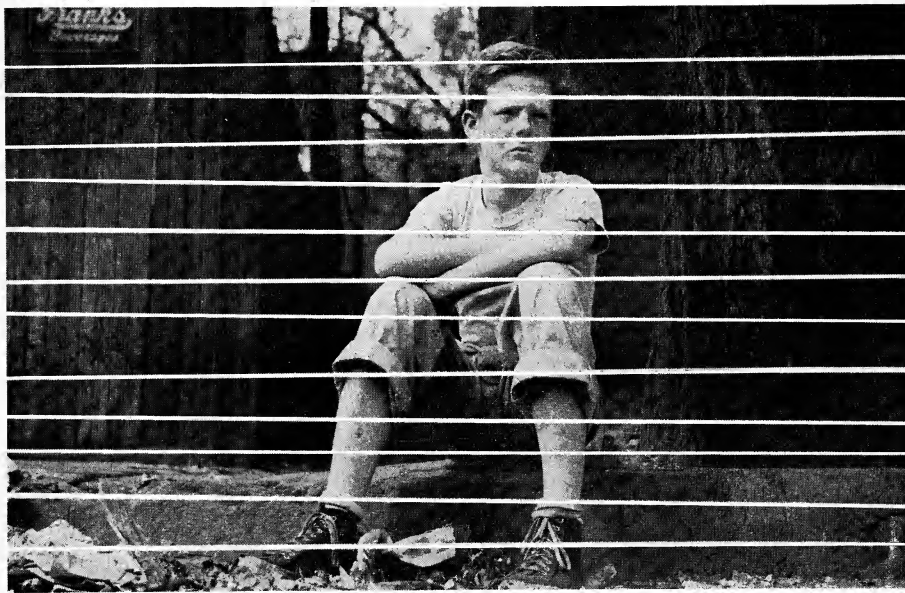
On one occasion in the temple, while giving instructions to a group, I noticed a man who seemed to be paying very earnest attention. I was impressed with his demeanor. Less than an hour later I learned that the man had been in America but a short time. He was from Denmark and understood not one word of the English language. Despite this handicap, he had comprehended everything I had spoken in English; and in his native tongue he then explained to his wife that he knew the content of my instructions. Great joy entered the hearts of this good couple because, through their faith, the Lord had blessed them with one of the sweet gifts of the Spirit.

Many and varied are the testimonies that are given from time to time by our Heavenly Father to the faithful Saints who labor so diligently in the temples for the salvation of those of His children who have died without a knowledge of the Gospel. Truly, this is a service of love, and the hearts of those who participate are indeed filled with the pure love of Christ. This is real happiness — real joy.

by A. LeRoy Bishop†

Ways to control their behavior

The method of control used by a leader can lift youth from his bewildered and confused world into a realm of responsibility, personal integrity and worth, or can lead him deeper into the darkness of hostility, defiance and fear.



IN what form and to what extent should human beings have jurisdiction over the behavior of other human beings? This question suggests an examination of basic types of control.

Uninhibited human drives are known to have run afoul, thereby causing mischief and exposing a need for restraint. However, it is also known that too much control by regimentation or edict has bred resentment,

stifled initiative and impaired the blessings which accrue from the exercise of free agency. Observations such as these suggest a measure of control over human behavior yet caution against inappropriate measures.

The following are types of control listed in rough order from least to most desirable: No control, control by force, control by personality, social control and intelligent self-control.

No control. Advocates of no control hold that spontaneity in creative endeavor is a necessary corollary of freedom of restraint. Moreover, they contend that

(For Course 23, lesson of November 15, "Influencing Behavior"; and for all Gospel teachers.)

†Dr. Bishop, Ed.D., is Professor of Education at Los Angeles State College, Los Angeles, California.

where personal goals are obscure or where the means for attaining them are remote, prudence may well suggest the withdrawal of all serious attempts at gaining control.

Undoubtedly there are circumstances which dictate the use of little, if any, control; but, as a general rule, indifference to control is frowned upon as irresponsible or even reckless.

Control by force. Use of control by force may signal a lack of adequate control measures and could be tacit admission of a genuine inability to intelligently cope with problems involving human behavior. To be countenanced at all, the use of force can be used only as a last resort measure. It has no other defense. In a mature culture, the vestiges of power are forsaken.

Unwarranted use of force engenders hostility, defiance, recrimination and fear. It is an enemy of creativity, the scourge of originality.

Control by personality. Some parents, teachers and leaders exercise control over human behavior through sheer force of personality. Constituents follow them, believe in them and are otherwise influenced by them. Many of the most worthy contributions to the welfare of individuals and to society in general are wielded through personal influence of strong leadership.

However, blind followship is dangerous. The consequences which befall the blind follower when he finally gets on his own power are frightening. This person is like a puppet and does not think for himself. Moreover, all leaders are not scrupulous; did not Hitler mislead and use force?

Superior leaders in the democratic society are men and women with conviction, who stir imagination, but do not dominate the lives of those whom they lead. Such leaders motivate, give assistance, point the way; but they leave ultimate control to the person himself, through his own independent thought and action.

Social control. A social institution finds strength or weakness in the quality of its membership. In one direction, social control insulates the individual from dictation of leadership; and in another direction, it causes concern over the possible loss of human spontaneity. That is to say, there are both risk and security in the leavening influences of group effort: Too much control destroys initiative, and too little control promulgates dangerous license.

Democratic control implies a give-and-take relationship which involves discussion, open-mindedness and compromise. There is need for concern lest this process water down pregnant ideas, shackle individual ambition, preclude originality or destroy enthusiasm.

We can ill afford the luxury of hobbled individuality at any level, among leaders or lay members. Social control has a place in our scheme, but is in need of strong leaders and intelligent self-controlled constituents.

Intelligent self-control. One of the controls most worthy of emulation is intelligent self-control. Implicit in this type is freedom of choice in word, thought and action. This implies an assumption of responsibility for what one is or what one does. It gives full range to individual potentiality, uninhibited by outside forces, and anticipates the flower of personal integrity and worth. Intelligent self-control is an ideal which is seldom, if ever, attained; but an ideal toward which one should ever stride and permit to glow.

We may, therefore, conclude that adequate control combines the better elements of control by personality, social control and intelligent self-control. Leadership is necessary, and the personality of the leader must flourish and exert a potent influence. But man, as an individual, must attain full stature. Therefore, intelligent self-control is important. In considering human behavior, there is a berth for benign control, but little room for the use of force.



Tithing obligation

Everyone is indebted to God  *for life and for all privileges and blessings*

IN view of current inflation and mounting costs of living, can every person with an income *afford* to pay tithing? The answer to this question depends on whether a person feels that he can afford to live up to the terms of the new and everlasting covenant with God, which he made at the time of his baptism.

Our Heavenly Father extends to all of His children the invitation to enter His kingdom. For persons who have reached the age of accountability, this invitation can be accepted only by receiving baptism and confirmation at the hands of men possessing the requisite divine authority. It is elementary that through baptism validly administered, a person enters into an eternal covenant or agreement to keep *all* the commandments of God. Eternal life cannot be attained by simply entering into these covenants with God, for one must live in accordance with those principles of eternal progress which are adopted by making such covenants. As Alma has counseled:

... Come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, . . . he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me. (*Alma* 7:15, 16.)

A person enters into a covenant or contract to acquire rights, privileges and opportunities which otherwise would not be available to him. Every covenant made

with God creates obligations of faithful performance; but this faithful performance establishes a right to the benefits of such covenant, which are privileges and opportunities of an eternal value.

One who neglects to perform his part of an agreement cannot demand nor even expect performance from the other party. Yet, some of our Heavenly Father's children, who have made covenants with Him of the most solemn and sacred nature, expect to receive God's blessings despite their own failure to perform. By modern revelation set forth in the Doctrine and Covenants, we are reminded: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doctrine and Covenants 82:10.)

Abraham observed the divine law of tithing, as well as the other commandments of God, being keenly aware of the fact that all the laws of God are designed for the eternal well-being and happiness of mankind. By so doing, he earned the title of "father of the faithful."

The Lord God made a promise to ancient Israel regarding payment of tithes:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. (*Malachi* 3:10-12.)

Payment of tithing manifests and generates faith

(For Course 29, lesson of November 8, "The Law of Tithing"; for Course 27, lesson of November 8, "The Church and Economic Life"; and for Course 13, lesson of December 6, "Paying the Bills.")

or opportunity?

by Paul E. Reimann

in God, enabling a person to ask more effectively for His inspiration and guidance in the affairs of life. Occasionally someone expresses the erroneous belief that tithing relates only to material things, or that a faithful tithepayer is entitled to reap substantial material rewards. God has promised the blessings which are suited to the needs of individuals. Many tithepayers do prosper in material ways; but their spiritual gain is even greater if they keep *all* the commandments of God.

Many people are able to manage only a limited degree of financial prosperity. When the ancient Nephites prospered excessively in material things, they lost their humility and contact with God, as well as their disposition to keep His commandments. They fell to the brink of spiritual and moral bankruptcy.

Payment of a full tithing will not insure a person entrance to the celestial kingdom. He must also observe the other commandments of God. Nor can a person who obtains money or property dishonestly atone for the fraud by paying a tithe on his ill-gotten gain. No one can justly consider himself an honest tithepayer unless he is honest in his dealings with his fellow men.

In a revelation given to Joseph Smith in 1831, the Lord said:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (Doctrine and Covenants 64:23.)

In this revelation the Lord referred to both sacrifice and tithing. However, if a person is inclined to make payment of tithing difficult by thinking of it as a great personal sacrifice which he can ill-afford to

make, he could profit by reading the sermon of King Benjamin recorded in Mosiah:

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another — I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants. (Mosiah 2:21.)

Everyone is indebted to God for life and for all privileges and blessings of life. It is impossible for any person to ever fully repay that indebtedness. Measured by the blessings which accrue from faithful payment of tithes, the privilege of tithe paying is an opportunity for investment in eternal values.

The law of tithing should be observed in the spirit of honoring a sacred covenant with God. It would be easier for some Church members to pay a full tithe, and thereby suppress some inclinations toward selfishness, if they remembered the concept announced in the 24th Psalm: "The earth is the Lord's, and the fulness thereof; . . ." Tithing is merely a fraction of the substance which the Lord so graciously permits man to utilize during mortality.

Tithe-paying is not merely an obligation of a covenant which every Church member has made; but performance of that obligation creates opportunities for achievement of enduring value — increased faith in God which follows obedience to divine principles, the power to overcome selfish tendencies and the untold wealth of eternal blessings, if the other commandments of God are also faithfully observed.

In view of what God has offered to tithepayers, how can anyone afford to neglect the opportunity to fully tithe his or her income?

CHOOSE LESSON MATERIAL WITH CARE

by Reed H. Bradford

A GREAT teacher once indicated that one of the fundamentals of efficient learning is to understand the *basic principles* involved in the given subject matter or discipline. A child who has not learned the fundamental factors connected with good reading when he commences school, may have difficulty in learning to read for many years thereafter.

Let us ask ourselves, then, what are some basic things we should know if we as teachers in the Church of Jesus Christ of Latter-day Saints would achieve a high degree of efficiency in our calling?

Seven factors that are of importance in teaching the principles of the Gospel are as follows:

1. *The teacher must love his Heavenly Father and his fellow men.*
2. *He must be a living exemplification of the teachings himself.*
3. *He should seek divine assistance.*
4. *He tries to understand his students.*
5. *He is a real friend to his students.*
6. *He teaches the truth.*
7. *He involves his students in activities.*

In the selection of his lesson materials a teacher who has the above characteristics keeps in mind three basic principles:

1. The over-all objective of his teaching. Some years ago a group of technicians in the field of education, agriculture, public health and economic development attended the first meeting of the Point Four organization in a foreign country. The United States had signed an agreement to help the government of this underdeveloped country raise the standard of living of the people. The director of the organization said: "We have but one final aim: to help the people to help themselves. Everything that we do should contribute to the growth of these people so that we may be assured when we leave that they will be able to carry on these projects by themselves." Is this not the objective of every teacher of the Gospel of Jesus

(For Course 23, lesson of November 1, "Teachers - Gospel Scholars"; and for all Gospel teachers.)

Teacher Improvement Lesson—
Monthly Preparation Meeting, November, 1959

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Edward T. Maryon, art, 309.

Charles J. Jacobsen, art, 316.

San Diego Zoo, photo, Outside Back Cover.

Ray Kooyman, photo copying.

Dick Carter, photo retouching.

Sherman T. Martin, art, 300, 306 and layouts.

Christ? One might say that his final objective is to help his students *understand* and *live* the principles of the Gospel.

2. Specific objective of each lesson. Dr. C. Northcote Parkinson has recently become famous in several countries throughout the world for his statement on "Parkinson's Law." Though stated humorously, the "law" really is a description of many actual situations among human beings. It is Dr. Parkinson's contention that in many organizations individuals have much to do about nothing. They have a certain amount of time they are supposed to spend with the organization and keep busy without accomplishing any really important objectives. The objective in teaching a Gospel lesson is not to "use up the time" but to help some children of the Lord *understand* and *live* an important principle of eternal life. In Sunday School there are usually only 45 minutes in which to accomplish this difficult but important goal. Certainly some specific idea must be developed.

3. "Take them from where they are." I can still see my friend, a highly-trained public health official, telling a group of Iranian peasants that they should boil the water they drank. They looked at him with wonderment and disbelief. Why should they? Had not their Moslem law stated that running water purifies itself? None of them had ever heard of the germ theory of disease. My friend began to gain the cooperation of these people in his project to have the water boiled only after they had seen a specially produced film entitled, "Why Children Die," which set forth in simple, understandable language the idea that small, minute things called *germs* can kill a human being. What is an individual's understanding of a given principle? Knowing this, a teacher can take him a step further toward a more complete and efficient comprehension.

Some years ago, I decided that if I wanted to teach others I would have to understand the principles of the Gospel myself. In order to help myself achieve this goal I adopted a method of selecting materials which has since proved invaluable. Every time I read an

article in *The Instructor*, the *Improvement Era*, *Children's Friend*, *Relief Society Magazine* or any other magazine or publication and found the article to contain an idea that contributed to my understanding of the Gospel, I either cut the article out or had a copy made of it. I then placed the article in an envelope on which was written the title of the article, its author and its place of publication.

Following this, I made out a card for the article and filed it under the appropriate heading. Over the years I have read and filed several thousand such articles.

I also found it useful to read the scriptures and organize them in the same manner as I have done with the articles. Now, whatever the principle or subject of the Gospel might be on which I have a lesson or talk to give, I go to my files and there find scores of useful ideas to help me properly organize my material.

This procedure has helped me to grow from within. It has permitted me to become acquainted with numerous facets of many principles of the Gospel. It has made it possible for me to have at my finger tips all kinds of materials, so that no matter what the age group, the extent of their understanding or their background, I have something that might add to their growth.

The efficient teacher thinks a great deal about the methods he uses in trying to create an understanding of the principles of the Gospel. We have two girls, age 9 and 10, in our home. We have had a wonderful delight in reading a series of stories about people in the Book of Mormon. Lately, the girls have read poems and stories from the Sunday School manual: "Living Our Religion." We found that permitting the children to read these things aloud and discussing them together has brought a new understanding of many aspects of the Gospel. Gradually they are becoming involved with its principles.

Whether it be in the home or the classroom, the materials which a teacher uses are selected with the method or methods to be used in mind.

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HOW TO RIGHT A WRONG

(Concluded from page 291.)

We'll Make a Friend

One day the daughter of Count Leo Tolstoi was playing with some of the children of the servants of his estate. All of a sudden, the young girl burst into her father's room weeping, complaining bitterly against one of the young children who, in their play, had struck her. Pleading with her father, she requested him to proceed immediately to punish the young serf.

Count Tolstoi, in the best of fatherly traditions, took his young daughter upon his lap, caressed her wet cheeks and began to reason with her understandingly.

"Dear," he said, "if I were to go out and flog the young boy who struck you, then both of us would have an enemy. Wouldn't it be much better if you went into the pantry, spread some jam on some bread and took it to your enemy. Then rather than having made enemies out of both of us, you and I would have made a new friend."²

²From *Story Gems*, compiled by Albert L. Zobell, Jr., 1953 edition; Bookcraft Publishers, Salt Lake City, Utah; page 63.

RULERS and RELIGIOUS LEADERS of the NEPHITE PEOPLE

THE FOLLOWING CHART gives the order of succession of the high priests, chief judges and kings of the Nephite people and the approximate dates of their terms. It will be noted that in several cases, one man holds two offices simultaneously.

HIGH PRIESTS	RULE BY CHIEF JUDGES (OR GOVERNORS)	RULE BY KINGS	APPROXIMATE DATES OF LEADERSHIP	BOOK OF MORMON REFERENCE TO LEADERSHIP
			Began	Ended
Lehi			600 - (588-570)? B.C. ²	1 Nephi 2:2 2 Nephi 4:12
Nephi I, son ³			(544-570)-(544-421)? B.C.	2 Nephi 4:14 Jacob 1:12
Jacob and Joseph, brothers ⁴			569-(544-421)? B.C.	2 Nephi 5:26 Jacob 7:27
Enos, son		Kings whose	(544-421)? 420 B.C.	Enos 1:27
Jared, son		names are	420 - 361 B.C.	Jared 1:15
Omni, son		unknown ⁵	361 - 317 B.C.	Omni 1:1
Amaron, son			317 - 279 B.C.	Omni 1:4
Chemish, brother			(279 - 130)? B.C.	Omni 1:9
Abinadom, son			(279 - 130)? B.C.	Omni 1:11
Analeki, son		Mosiah I	(279 - 130)? B.C.	Omni 1:30
Analeki, and Benjamin I		Benjamin I, son	(279-130)? 124 B.C.	Mosiah 6: 4, 5
Mosiah II		Mosiah II, son	124 - 91 B.C.	Mosiah 29:46
Alma I (from People of Alma)?			(145-123)? 91 B.C.	Mosiah 23:16 Mosiah 29:45
Alma II, son	Alma II		91 - 83 B.C.	Alma 4:18
Alma II			83 - 73 B.C.	Alma 45:18
	Nephiiah (appointed by Alma II)		83 - 67? B.C.	Alma 4:17
Helaman I, son			73 - 57 B.C.	Alma 37:1; 45:20 Alma 62:52

	Pohoran I, son				67 - 52	B.C.	Alma 50:39, 40	Helaman 1:2
Shiblon, brother					56 - 53	B.C.	Alma 63:1	Alma 63:10
Helaman II, son of Helaman I					53 - 30	B.C.	Alma 63:11	Helaman 3:37
	Pohoran II, son				52 - 52?	B.C.	Helaman 1:5	Helaman 1:9
	Pecumeli, brother				52 - 51?	B.C.	Helaman 1:13	Helaman 1:21
	Helaman II, son of Helaman I				50 - 39	B.C.	Helaman 2:2	Helaman 3:37
	Nephi II, son				39 - 30	B.C.	Helaman 3:37	Helaman 5:4
	Cezorum				30 B.C.-A.D. 1		Helaman 5:4	3 Nephi 1:2
	Son of Cezorum				30 - 26	B.C.	Helaman 5:1	Helaman 6:15
	Sesozorum				26 - 26?	B.C.	Helaman 6:15	Helaman 6:15
	Various Judges (names unknown)				26 - 23	B.C.	(not given)	Helaman 9:23
	Lachoneus I				23 B.C.-A.D. 1		Helaman 10:16	
	Lachoneus II, son				A.D. 1 - 30		3 Nephi 1:1	3 Nephi 7:1
	The central government was broken up into many small tribes. Christ appeared to the Nephites in the Land Bountiful. The people lived in harmony and peace and had all things in common.				A.D. 1 - 34?		3 Nephi 1:2 (not given)	(not given)
					A.D. 30 - 30?		3 Nephi 6:19	3 Nephi 7:1
	Nephi IV, son				A.D. 30 - 34		3 Nephi 7:2,4	4 Nephi 1:2
	Amos I, son				A.D. 34 - 34		3 Nephi 11:26	
	Amos II, son				A.D. 36 - 201		4 Nephi 1:2	4 Nephi 24, 25
	Amareon, brother				A.D. 34? - 110		4 Nephi 1:1	4 Nephi 1:19
	Mormon (son of Mormon, descendant of Nephi)				A.D. 110 - 194		4 Nephi 1:19	4 Nephi 1:21
	Moroni, son				A.D. 194 - 305		4 Nephi 1:21	4 Nephi 1:47
	Final battle.				A.D. 305 - 321		4 Nephi 1:47	4 Nephi 1:48, 49
					A.D. 345 - 385		Mormon 2:17	Mormon 6:6
					A.D. 385 - 421		Mormon 6:6	Mormon 10:34
					A.D.		Mormon 6:6; 10, 11	

*Adapted by Nettie E. Taylor from *Book of Mormon Guide Book* by Verla Birrell, 1948 edition; Verla Birrell, Salt Lake City, Utah, pages 46, 47.

*Not high priests, just priests and teachers.

*The early Nephite kings are not named in the Book of Mormon. Those from Nephi to Mosiah were called by the title of Nephi. Their names and their history were recorded upon the Large Plates of Nephi, and only the abridgment from part of the Large Plates appears in the Book of Mormon.

*Omit 1:85.

*Alma I was the only high priest who did not also hold the office of historian.

*A question mark (?) after a date indicates that the time, term or duration is unknown.

*Liberty has been taken to attach numerical titles to the names of certain individuals listed on the chart. This has been done to alleviate confusion in identifying different persons who carry the same name (for example: Alma, son of Alma, who was a priest of King Noah); and should allow for the fact that these people probably maintained a numerical system among themselves, entirely different from that shown above.

BUT PROUDLY HAPPY!

OUR family of eight has just finished a tugging, pulling, four-hour Saturday afternoon hike through the canyons and over the mesas of 100 acres of jungle. It is an unusual place where everyone seems happy despite the presence of deadly vipers, various kinds of rattlesnakes, and writhing pythons and boas as big around as a fire hose.

This exciting place is the famous San Diego Zoo.

The zoo is hard on the legs, if you choose to go it on your own instead of riding the large, open-sided buses. But none of us wanted to leave, from the wide-eyed 3-year-old boy to his big sister, 18.

Animals generally are not exhibited in cages here. They usually appear in open enclosures, often in a setting that resembles a corner of their natural habitat. For example, we had difficulty finding the koala from Australia. This shy animal, resembling a teddy bear, was climbing high in a giant eucalyptus tree. This pouched little fellow actually is not a bear, but is related to the opossum and kangaroo.

We watched a huge Nile hippopotamus lunch on hay with a mouth that worked like a steam-shovel scoop.

Then there was the unusual okapi, a dark-skinned animal about the size of a mule, with a head similar to a giraffe's and legs with white horizontal stripes — as if he had backed into a newly-painted Venetian blind.

There was a lazy lioness sprawled out with four paws in the air and two playful cubs nearby.

The whole zoo was just as if Noah had opened up the doors of his ark.

But there was one display that seemed to outpull all others. Here, our 3-year-old on his own went

boring through the gathered crowd for a front-line view. We had to tug him away. He was watching the activities in an enclosure about 75-feet long, with a glass-fronted pool and a white concrete icecap.

Here were the penguins — three species of them.

I suppose it is as difficult to measure happiness in birds and animals as it is in human beings. But none of all the zoo's tenants seemed so proud and gay and full of fun as these birds that cannot fly. The big king penguins stood there with heads tilted high until you could see the bright pink undersides of their black bills. There were bright yellow markings on the sides of their black and white heads — like patches from the sunny side of the sun. They did not walk. They would strut, like proud admirals who had just won the second Battle of Trafalgar. Their gleaming white breasts were thrown back, and their black backs had all the appearance of the finest in dinner jackets. Yes, those penguins seemed proud.

They appeared unusually happy, too. They would shoot through the

water like jets, and some would hurdle over and through the water like playful porpoises. The crowd loved it.

We later learned that in their frozen homeland, penguins often take exciting rides on ice floes — apparently for the sheer fun of it. And they can toboggan on their bellies faster than a man can run!

Yet, when you think about it, these birds come from some of the most monotonously dull parts of the world: the cold, cruel, white Antarctic or the bleak islands some distances northward. Penguin food is monotonous, too — little more than fish and squid. Penguins have many ruthless enemies: birds that raid their nests for eggs, octopuses that eat their young, and sharks that prowl their waters.¹

I am pleased that our children enjoyed the penguins so much. I hope they will long remember those waddling birds that cannot fly and their cold, seemingly dull surroundings. I hope our clan will remember, too, that with it all, those birds seemed to be the happiest and proudest family of folks in the whole, wonderful zoo.

—Wendell J. Ashton.

¹See Kearton, Cherry, *The Island of Penguins*, 1931 edition; Robert M. McBride and Company, New York, N. Y.



PENGUINS
Ride ice floes for the fun of it.